Hundred stories

Of

Hadhrat Abdullaah bin Umar ↔

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Elias
(May Allaah protect him)

Contents

Introduction

All praise belongs to Allaah, we laud Him, seek His assistance and from Him only do we seek forgiveness. We bring Imaan in Him and solely rely on Him. We seek Allaah's protection from the evil of our actions and ourselves. Whoever Allaah guides can never be led astray and whomever He leads astray can never be guided. We bear witness that there is none worthy of worship but Allaah and that our guide, intercessor and master Muhammed is His servant and Rasul. We seek Allaah's protection from Shaytaan the accursed. In the name of Allaah the Most Gracious Most Merciful.

"O you who have Imaan! Fear Allaah as he should be feared and do not pass away except as Muslims."

"O mankind! Fear your Rabb *(who created you from non-existence into existence and sustains you)* who created you from a single soul *(from Aadam _)*, created its spouse *(Hawwaa)* from it, and spread great numbers of men and women from the two *(from Aadam _ and Hawwaa)*. Fear that Allaah in Whom *(in whose name)* you ask *(things and take promises)* from each other and *(fear breaking)* family ties *(live amicably)*. Verily Allaah is Watchful over you *(He watches your actions and your behaviour towards others)*."

"O you who have Imaan! Fear Allaah and speak what is right *(speak the truth, speak with justice, speak of matters related to Deen and speak everything good, especially the Dhikr of Allaah)*. *(If you do this)* Allaah will correct *(accept)* your

(good) deeds and forgive your sins. Whoever obeys Allaah and His Rasul has succeeded tremendously."

One of the fundamental purposes of the Deen of Islaam is to guide people towards the straight path and remove them from the darkness of deviation. When this is achieved then they are rewarded with the bounties of this world and Aakhirah, acquiring eternal success and in addition a pure and noble society is created.

Allaah Ta'ala sent His final Rasul, Hadhrat Muhammed , to fulfil this momentous task, as was underlined by the following verse,

"It is He Who sent among the unlettered *(illiterate)* nation *(the Arabs)* a Rasul from themselves *(an Arab himself)* who recites his Aayaat *(of the Quraan)* to them, *(spiritually)* purifies them and teaches them the Book *(the Quraan)* and wisdom *(Sunnah)*. Without doubt, they *(most of the Arabs)* were in clear deviation *(error)* before this *(before the preaching of Rasulullaah)*." (Surah Jumu'ah: 2)

Therefore the purpose of Rasulullaah's Nabuwwat was to call people towards Tauheed and the Ibaadat of One Allaah, purify them and remove all those aspects which lead to the degradation of society.

Rasulullaah shouldered this responsibility and spent his day and night fulfilling this purpose. Allaah Ta'ala accepted the unparalleled sacrifices, sincere effort and constant propagation of His beloved Nabi and surrounded him with a noble group of followers, who would take on the responsibility of Allaah's Rasul and take the message of truth to the four corners of the world. This noble group of individuals, tutored and trained by

His Nabi , sacrificed their lives to establish the Deen of Islaam and raised the flag of Islaam in the fortresses of the enemies of Islaam.

These noble personalities sacrificed everything for the Deen of Allaah and proved to the world that no Nabi had been granted followers as devoted and loyal as the companions of Muhammad. The efforts and sacrifices of thesegreat luminaries established the Deen of Islaam like the ocean whose waves reach the shorelines of several continents.

Those whose hearts were engulfed with the sweetness of Imaan left this world having been blessed with the great bounty of complete conviction in Allaah Ta'ala and the Noble Quraan testifies to their lofty status.

"Allaah Ta'ala is pleased with the first to lead the way from the Muhaajireen, the Ansaar, and those who followed them with sincerity and they are pleased with Him. He has prepared for them such Jannaat beneath which rivers flow, in which they shall live forever. This is the ultimate success." (Surah Taubah: 100)

Their justice and piety was praised in the following manner in another verse,

"However, Allaah has made Imaan beloved to you, has made it beautiful within your hearts and has made Kufr, sin, and disobedience abhorrent *(a thing hated)* to you. Such people *(with these qualities)* are rightly guided." (Surah Hujuraat: 7)

In another verse,

"Muhammad is Allaah's Rasul and those with him *(the Sahabah)* are stern *(strong)* against the Kuffaar and *(yet)*

compassionate *(sympathetic)* among themselves. You will see them sometimes bowing *(in Ruku)*, sometimes prostrating *(in Sajdah, always)* seeking Allah's bounty and His pleasure. Their Hallmark *(by which they are recognised)* is on their faces because of the effect of prostration *(referring to the illumination and humility apparent on their faces)*. This is their description in the Torah and their description in the Injeel *(Bible)*."

Every Muslim should imitate the Sahabah and follow in their footsteps. It is incumbent upon us to inculcate to instill within ourselves the wisdom of Hadhrat Abu Bakr, firmness of Hadhrat Umar, modesty of Hadhrat Uthmaan, knowledge of Hadhrat Ali, humility of Hadhrat Hasan, steadfastness of Hadhrat Hussein, leadership of Hadhrat Muawiyah, bravery of Hadhrat Hamza, Taqwa of Hadhrat Muaadh, conviction of Hadhrat Abbaas, perception of Hadhrat Ibn Mas'ood, reliance of Hadhrat Abu Hurairah, abstinence of Hadhrat Abu Dhar, generosity of Hadhrat Abdur Rahmaan, worship of Hadhrat Ibn Umar, humbleness of Hadhrat Anas, honesty of Hadhrat Hudhaifah, as well as every praiseworthy trait of every Sahabi.

Amongst those aspects which are necessary for emulating the Sahabah is becoming acquainted with the lives and biographies of the Sahabah. Our hearts will be enlightened by the lives of such luminaries such as the Khulafaa Raashideen, the Ulama, judges, wise, and brave amongst the Sahabah, whose hearts were filled with Imaan and love for Rasulullaah, whose foreheads bear the marks of prostration made while immersed in the love for Allaah, whose tongues were ever engaged in the

Dhikr of Allaah and whose every limb remained occupied in some form of obedience to Allaah Ta'ala. They are the true light of Islaam and the followers of the truth. Rasulullaah has said,

"My Sahabah are like stars; whosoever amongst them you will follow you will be rightly guided."

The book before you is a collection of stories regarding one of those very bastions of knowledge and models of noble character, whose name was Abdullaah bin Umar . A great number of narrations regarding the sayings and actions of Rasulullaah were reported by**Hadhrat Abdullaah bin Umar** , which he adhered to strictly, **earning him the title 'Atba'us Sahabah bis Sunnah' (The most adherent to the Sunnat from the Sahabah). He had a unique rank in the sciences of Tafseer and Hadeeth. His proficiency with Fiqh (jurisprudence) was such that many senior Sahabah and Taabi'een would refer intricate rulings to him and would abide by his verdict. The rulings of the Maaliki school of thought, which is prevalent in many countries, are based primarily upon thenarrations and teachings of Hadhrat Abdullaah bin Umar** .

The esteemed student of Hadhrat Abdullaah bin Umar , Hadhrat Naafi says,

"Hadhrat Abdullaah bin Umar learnt Surah Baqarah in four months, with its commentary and interpretation."

Ibn Sireen narrates,

"According to the Sahabah the most knowledgeable with regards to the rites of Hajj was Hadhrat Uthmaan and Hadhrat Abdullah bin Umar ."

Maymoon bin Mehraan would say when discussing Hadhrat Abdullaah bin Umar and Hadhrat Abdullaah bin Abbaas ,

"Ibn Umar surpasses in Taqwa and Ibn Abbaas surpasses in knowledge."

Umar bin Dinaar says,

"Ibn Umar is included amongst the young Fuqahaa (of the Sahabah)."

The love which Ibn Sireen had for Hadhrat Abdullaah bin Umar was such that he would supplicate,

"O Allaah! Keep me alive as long as you keep Ibn Umar so that I may follow him."

Some Sahabah have said,

"We did not see any person who would control his urges more than Ibn Umar ."

Imaam Sha'bie says,

If I were to bear witness that any person was a Jannati then I would bear witness that Ibn Umar is a Jannati."

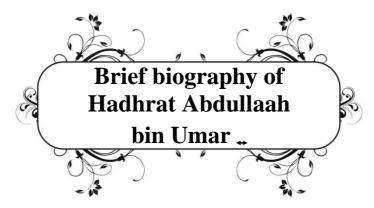
The book before you is a selection of a hundred stories regarding this devout and knowledgeable Sahabi, Hadhrat Abdullaah bin Umar . We have endeavoured to encompass all those aspects which will leave the reader inspired and encourage him towards action. We appeal to the reader that if he stumbles upon any error while reading this book then he should understand it to be an error from a humble student and

forgive us for it and if the reader derives benefit from this book then that was our objective.

We ask Allaah Ta'ala to grant us the ability to understand the lives of the Sahabah, instil within ourselves the same qualities, follow in their footsteps, remove the false practices of the deviated from our lives and inspire us to follow the blessed practices of those who are rightly guided.

We ask Allaah Ta'ala to reward our friends at 'Baitul Uloom' with a most gracious reward, who began this beneficial series of one hundred stories. At this point in time, 'Baitul Uloom' has published quite a few books on a hundred stories regarding various Sahabah. This effort began with a hundred stories on the Khulafaa Raashideen and on the request of the readers has expanded to include many other Sahabah as well. May Allaah Ta'ala accept all their Deeni efforts and efforts of reformation and grant them the ability to be of an even greater service to Deen. *Aameen*

Muhammed Uwais Saror
Student and teacher
Jaamia Ashrafiyah
Lahore

Brief biography of Hadhrat Abdullaah bin Umar

Name and lineage

His name was Abdullaah and commonly called Abu Abdur Rahmaan. His lineage from his father's side is,

Abdullaah, the son of Umar, who was the son of Khattaab, who was the son Ibn Nufail, who was the son of Abdul Uzza, who was the son of Rabaah, who was the son of Qurth, who was the son of Razaah, who was the son of Adie, who was the son of Ka'ab, who was the son of Ka'ab, who was the son of Lu'ay, who was the son of Ghaalib, who was the son of Fahr.

His lineage from his mother's side is,

Zainab, the daughter of Math'oon, who was the son of Hubaib, who was the son of Wahab, who was the son of Hudhaafah, who was the son of Jama'a, who was the son of Amr, who was the son of Hussein.

It is proven through authentic narrations that Hadhrat Abdullaah bin Umar was fourteen years old at the time of the Battle of Uhud, which took place in 3 A.H, which would make his date of birth the second year of Nabuwwat. When Hadhrat Umar accepted Islaam, in the sixth year of Nabuwwat, Hadhrat Abdullaah bin Umar was five years old.

Islaamic upbringing

Hadhrat Abdullaah bin Umar, from the time he was capable of understanding, was surrounded by the purity of Islaam and was raised according to the pristine standards of the Deen of Islaam. In some narrations it is reported that he embraced Islaam before his father but the more accurate view is that he accepted Islaam along with his father, just as when the father of a household changes his school of thought the minors of the house also follow suit. Those (unreliable) narrators who reported that Hadhrat Abdullaah bin Umar embraced Islaam before his father have in actual fact confused the matter with the pledge of Ridhwaan. It has been reported in 'Saheeh Bukhaari' from Hadhrat Abdullaah bin Umar himself, "When my father embraced Islaam, I was still a child." It is obvious that a small child is incapable of distinguishing between truth and falsehood and does not possess the aptitude to make such a differentiation that will prompt him to adopt a certain path.

Along with the growth of Islaam, the oppression and persecution of the Mushrikeen also increased and Hadhrat Umar and his family could not protect themselves from their abuses also, which is why they too migrated to Madinah.

Participation in battles

After Hijrat, the first clash between truth and falsehood was in the Battle of Badr. **Hadhrat Abdullaah bin Umar ؓ was thirteen years old at that time and even though he begged permission to participate in this encounter, Rasulullaah ﷺ did not permit him to participate on account of his young age.**

A year later, the second battle took place in Uhud. In this battle too he volunteered to participate but since he was only fourteen years at the time, again he was not granted permission to participate. Two years later, in the fifth year after Hijrat, **when he had passed the age of fifteen, the battle of Khandaq took place. This was the first battle in which Rasulullaah ﷺ granted him permission to participate.**

Thereafter the Battle of Khaibar took place, in which he participated with tremendous courage and valour. He also narrated those things which Rasulullaah ﷺ had prohibited or permitted during this expedition.

After the conquest of Makkah, he was also present during the Battle of Hunain and narrates that when they were returning from Hunain, Hadhrat Umar ؓ enquired from Rasulullaah ﷺ regarding a vow to perform I'etikaaf, which he had taken during the Period of Ignorance and Rasulullaah ﷺ instructed him to fulfil the vow.

During the siege of Taif which took place immediately thereafter, Hadhrat Abdullaah bin Umar ؓ was also present. He narrates regarding this siege that when the Muslims were unsuccessful in the siege, Rasulullaah ﷺ ordered that it would be lifted the following day, which people found difficult to accept saying, "How can be return without victory?" Rasulullaah ﷺ replied, "Very well, fight tomorrow as well." The next day they fought and instead of attaining victory were

severely wounded. Rasulullaah again said that the siege will be lifted tomorrow and this time it waswillingly accepted by everyone and Rasulullaah smiled at them.

Hajjatul-Widaa was the final Hajj of Rasulullaah and he was accompanied by large number of his Sahabah. Hadhrat Abdullaah bin Umar ↔also attained the honour of having been in the company of Rasulullaah during this Hajj. He narrates regarding the final of Hajj of Rasulullaah that Rasulullaah and some of the Sahabah shaved their heads (after Hajj) while others sufficed with cutting it.

In the ninth year after Hijrat, the Battle of Tabuk took place. Rasulullaah marched against the Romans with a group of Thirty-Thousand Sahabah. Hadhrat Abdullaah bin Umar ↔ was also part of this group. **He narrates that when Rasulullaah passed the area of Hijr he instructed them, "Do not enter the (desolate) homes of these people who oppressed themselves (by disobeying Allaah) lest you too be afflicted by the punishment they are being afflicted with. Merely pass by their homes weeping with the fear of Allaah."**

In essence from the Battle of Khandaq until the final moments of Rasulullaah's life, he participated in all the expeditions with Rasulullaah .

During the Khilaafat of Hadhrat Umar ↔

He participated in some of the battles that took place during the Khilaafat of Hadhrat Umar ↔ but only as a common soldier (having no position of authority). Hadhrat Naafi ↦ relates that when Hadhrat Abdullaah bin Umar ↔ participated in the Battle

of Nahawind he became ill and boiled onions from which he made medication. When the taste of the onion entered the medication he removed the onion and consumed it.

We also learn that he participated in the conquests of Syria and Egypt but no darting exploits if his have been reported. He also played no part in the leadership and politics during this period. The main reason for this is probably that Hadhrat Umar did not wish for any of his relatives to have any position of authority. However when the benefit or harm of the Muslims was at stake then he was willing to face the sternness of his father. When the final moments of Hadhrat Umar's life arrived and he learnt from his sister Ummul Mu'mineen Hadhrat Hafsah that Hadhrat Umar has not selected a successor, fearing the difficulties that could afflict the Muslims if they were left without a Khalifah, he came before his father and discussed the matter with him. He relates, "I plucked up the courage to go before my father but was hesitant as I knew that I was taking the weight of a mountain upon my shoulders. When I reached my father, he first enquired about the condition of the Muslims after which I said, "I come before you with the concerns of the people at heart, they are fearful that you will not appoint a successor. Hypothetically if the shepherds tending to your sheep and camels were to leave them and come to you, what would happen to them? At this moment protecting the Muslims is far more important than that." Hadhrat Umar was pleased with the analogy, which he had drawn, and after thinking it over replied, "Allaah Ta'ala is their protector. **If I do not appoint my successor then it is of no problem as Rasulullaah too did not appoint a successor and if I do appoint a successor then too it is no problem as Hadhrat Abu Bakr appointed a successor."**

Hadhrat Abdullaah bin Umar narrates, "When he took the names of Rasulullaah and Hadhrat Abu Bakr, I understood that he would prefer the practice of Rasulullaah and would not appoint his successor. He left the decision of his successor in the hands of a group of the Muslims, which included the most senior Sahabah at that time.

During the Khilaafat ofHadhrat Uthmaan

After the demise of his father, Hadhrat Abdullaah bin Umar can be seen first in the discussion of the selection of the Khalifah because Hadhrat Umar made a bequest that the opinion of Hadhrat Abdullaah bin Umar should be taken into account without him being considered for the post of Khalifah.

During the Khilaafat of Hadhrat Uthmaan, he was given the opportunity to play a part in thepolitical affairs of the state but at the same time did not derive any personal benefit from it. Hadhrat Uthmaan offered him the post of chief judge but politely declined saying, "I cannot decide a matter between two people nor act as arbitrator between them because I have heard Rasulullaah say, "A judge is of three types; an ignorant person whose resting place shall be the fire of Jahannam, an Aalim who is tempted by worldly possessions whose resting place will also be the fire of Jahannam, and one who makes Ijtihaad (Shar'ie deliberation) and comes to the correct decision who will neither be punished nor rewarded." Hadhrat Uthmaan replied to him that his own father would act as a judge and he said, **"That is true but whenever he faced any intricate ruling he referred to Rasulullaah and when Rasulullaah faced any difficulty he would refer to Hadhrat Jibraeel. Who am I to refer to?** Did you not hear Rasulullaah say that whoever seeks protection from Allaah has sought protection

from One worthy of seeking protection from, therefore I seek Allah's protection from being arbitrator or ruler over anyone." When he declined once again, Hadhrat Uthmaan did not persist with the matter and but made him promise not to disclose their conversation to anyone.

Despite remaining aloof from the political affairs of the state he still played an active role in Jihaad and in the twenty-seventh year after Hijrah participated in the conquests of Africa (Tunisia), Algeria and Morocco. In the thirtieth year after Hijrah he participated in the conquests of Khurasaan and Tabrastaan with Hadhrat Sa'eed bin Aas. When the rebellion and upheaval began he remained entirely aloof from it such that he even refused the position of Khalifah when offered. After the murder of Hadhrat Uthmaan people requested him to take up the position of Khalifah and wished to pledge their allegiance to him but he replied, "To the best of my abilities I will not allow even spill the blood equivalent to a mosquito." They threatened him saying that if he does not take the post they will kill him but he paid no heed to their threats and refused the honoured post of Khalifah, which had become a point of mischief and anarchy.

Hadhrat Ibn Umar's knowledge

Hadhrat Abdullaah bin Umar remained constantly in the company of Rasulullaah , when in Madinah and while on a journey, and in addition then education and training of Hadhrat Umar allowed him to become the river of knowledge that he was. He was a pioneer in Tafseer, Hadeeth, Fiqh and all sciences of Islaamic learning and his name is included amongst the Fuqahaa of Madinah, who were understood to be the most knowledgeable of the Ummat.

Caution in narrating Hadeeth

Despite his profound knowledge and perception, he was extremely cautious when narrating Hadeeth. Muhammed bin Ali relates that the most cautious amongst the Sahabah in narrating Hadeeth was Hadhrat Abdullaah bin Umar . He was extremely fearful of lessening or adding to the Hadeeth.

Abu Ja'far relates that Hadhrat Abdullaah bin Umar was always fearful of lessening or adding to a Hadeeth of Rasulullaah .

Sa'eed relates from his father that he did not see any person more cautious with narrating Hadeeth than Hadhrat Abdullaah bin Umar , which is why he would narrate Hadeeth in a hurry.

Mujaahid relates that he walked alongside Hadhrat Abdullaah bin Umar in Madinah and in that time he only narrated one Hadeeth.

Imaam Sha'bie relates that he sat in the company of Hadhrat Abdullaah bin Umar for an entire year but he did not narrate any Hadeeth to him. It was not that he thought narrating Hadeeth to be wrong or that he did not narrate at all but that he would not narrate Hadeeth without necessity.

Hadhrat Abdullaah bin Umar was of the opinion that it is incumbent to narrate the Hadeeth with the exact words mentioned by Rasulullaah and disliked that it should be changed even in the slightest (despite the meaning remaining the same).

On one occasion Ubaid bin Umair was narrating a Hadeeth,

"Rasulullaah said, "The example of a Munaafiq is like a sheep between two paddocks, when they approach one they push against it..."

Hadhrat Abdullaah bin Umar ↔ immediately corrected him and said, "The Hadeeth is not like this but is "The example of a Munaafiq is like a sheep between two other sheep". Ubaid bin Umair was elder than Hadhrat Abdullaah bin Umar ↔and was upset by the interruption of Hadhrat Ibn Umar ↔but still replied, "If I had not heard this from Rasulullaah in this manner then I would not have refuted (your correction)."

As a result of the cautious nature of Hadhrat Abdullaah bin Umar ↔, the senior scholars of this Ummat had such reliance on the narrations of Hadhrat Abdullaah bin Umar ↔ that they saw no need for further embellishment after he narrated a Hadeeth.

Imaam Sha'bie ↦ used to say that the narrations of Hadhrat Abdullaah bin Umar ↔ are all-correct with no doubt at all.

Ibn Shihaab Zuhrie ↦after hearing the opinion of Hadhrat Abdullaah bin Umar ↔ , saw no need for the opinion of any other.

'Muwatta Imaam Maalik' which is relied upon and is accepted by the entire Ummat, is a comprises mainly of the narrations of Hadhrat Abdullaah bin Umar ↔, especially those narrations of his which were reported by his servant and student, Hadhrat Naafi ↦ under whom Imaam Maalik ↦ studied. Hadhrat Abdullaah bin Umar ↔ remained in the service of Rasulullaah for almost fifteen years andthereafter remained under the tutorship of the Khulafaa Raashideen. He was able to take benefit from Hadhrat Umar ↔throughout, which is approximately thirty-years and thereafter Hadhrat Naafi ↦ remained in the company of Hadhrat Ibn Umar ↔ for thirty years and Imaam Maalik ↦ remained in the company of

Hadhrat Naafi ↦ for twelve years. **This is why the chain of narration; Imaam Maalik ↦ from Hadhrat Naafi ↦ from Hadhrat Abdullaah bin Umar, is regarded as a golden china of narration according to the Muhadditheen.**

Apart from Rasulullaah, Hadhrat Abdullaah bin Umar also took benefit from Hadhrat Abu Bakr, Hadhrat Umar, Hadhrat Uthmaan, Hadhrat Ali, Hadhrat Zaid bin Thaabit, Hadhrat Abdullaah bin Mas'ood, Hadhrat Bilaal, Hadhrat Suhaib, Hadhrat Raafi bin Khadeej, Hadhrat Aisha and Hadhrat Hafsah.

Hadhrat Ibn Umar's status as a Faqeeh

After Hadeeth is the science of Fiqh, from which the laws of Islaam are derived. Hadhrat Abdullaah bin Umar was an expert in the field of Fiqh and his entire life was spent engrossed in Islaamic learning and teaching. Those famous Sahabah who resided in Madinah and were well-known for Fatawa also includes the name of Hadhrat Abdullaah bin Umar. **The Maaliki school of thought which is attributed to Imaam Maalik ↦ has its rulings based primarily upon the verdicts of Hadhrat Abdullaah bin Umar.** It is because of this that Imaam Maalik ↦ would say, "Abdullaah bin Umar is one of the pioneers of Deen and if his verdicts were to be collected then it would comprise of a voluminous compilation." The senior scholars of the Ummat are of the opinion that the verdicts of Hadhrat Abdullaah bin Umar are sufficient for all Deeni rulings.

Clothing

He wore simple clothing and would generally wear a trouser, robe (Kurta), and a black Amaamah (turban). He would always wear a sandal and his trouser would rest mid-calf. He would apply red Henna (mehndi) to his beard because Rasulullaah

used the same. At time he would wear expensive clothing as Hadhrat Naafi ↦ narrates that he saw him wearing a shawl that valued five hundred Dirhams. He also kept a ring, bearing his seal, but he only used it as a stamp and did not wear it.(always)

Appearance

He resembled his father to a great extent. He was tall, heavy and big build, brownish complexion with long hair reaching his shoulders. He would comb it into a path. His beard was one fists length and he would trim his moustache to the extent that flesh beneath was visible. He would apply red Henna to his beard.

Demise

In the year 74 A.H at the age of eighty-four he passed away. The incident leading up to his death was that he was performing Hajj and while he was performing Tawaaf a person stabbed him in the leg with a poisoned dagger. The poison spread and this wound was the cause of his death. After his demise, he was about to be buried outside the Haram in accordance with his wishes **but Hajjaaj bin Yusuf intervened and after performing his Janaazah Salaah had him buried in the 'Fakhr' graveyard along with the other Muhaajireen.**

Wives and children

Hadhrat Abdullaah bin Umar had a number of wives which he married at different times and from whom he had twelve sons and four daughters. Abu Bakr, Abu Ubaidah, Waaqid, Abdullaah, Hafsah and Saudah were all born from Binte Abi Ubaid. Abdur Rahmaan was born from Umie Alqamah binte

Alqamah. Saalim, Ubaidullaah, Abu Salamah, and Qalaabah were born from various of his slaves.[1]

Time will not produce another like you

For verily time is tight-fisted with producing such individuals

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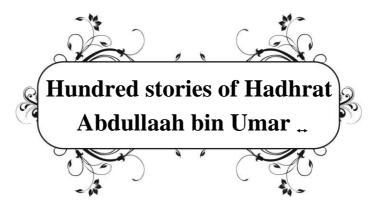
[1] For further reading please refer to 'Siyarus Sahabah' and 'Usdul Ghaabah'

A question on Taqdeer

Hadhrat Naafi ↦ relates that Hadhrat Abdullaah bin Umar ↔ once wrote to his friend from Syria, with whom he had an ongoing correspondence, "It has reached me that you have begun to raise some objections regarding Taqdeer. Take heed! Do not write to me in future as **I have heard Rasulullaah say that they will be such people in this Ummat who will deny Taqdeer."**[1]

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[1] 'Tafseer Ibn Katheer'

Anger for the pleasure of Allaah

Hadhrat Yahya bin Baqqaar ↦ relates that a person once said to Hadhrat Abdullaah bin Umar, "I love you for the pleasure of Allaah." However Hadhrat Ibn Umar replied to him, "But I hate you for the pleasure of Allaah." The person was shocked and enquired why he hated him. Hadhrat Abdullaah bin Umar replied, "Because you call out the Adhaan as if singing a song and you take recompense for it."[1]

One might understand from this incident and the statement of Hadhrat Abdullaah bin Umar that it is impermissible to take any recompense for calling out the Adhaan. In a similar manner some people have gathered other narrations similar to this and begun to object on the present system in which remuneration is given to the Imaam and Muadhin. It should be borne in mind that the Ulama have stated that these narrations (which suggest the impermissibility of such remuneration) apply to that instance where the Imaam and Muadhin receive an allowance from the public treasury (Baitul Maal). If they receive an allowance form the public treasury then they will not have any financial difficulty and it would then be impermissible for them to collect a separate remuneration for

[1] 'Hayaatus Sahabah'

leading the Salaah or calling out the Adhaan. In the current situation, the Ulama have only permitted such remuneration so that they will be able to devote themselves more copiously to their Islaamic duties and have no need to resort to other means of income.

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Imaamat of a slave

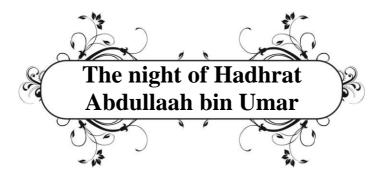
Hadhrat Naafi ↦ relates that Hadhrat Abdullaah bin Umar ↔ owned a piece of land on the outskirts of Madinah, in which a small Masjid was established and Salaah performed. The Imaam of the Masjid was a slave. Once Hadhrat Abdullaah bin Umar ↔ entered the Masjid to perform Salaah and the slave stepped back, asking Hadhrat Abdullaah bin Umar ↔ to perform the Salaah. Hadhrat Abdullaah bin Umar ↔ replied, "You are more deserving to perform Salaah in this Masjid." In this manner the slave led the Salaah and Hadhrat Abdullah bin Umar ↔ read behind him.[1]

Hadhrat Thaaoos ↦says that he has never seen any person more particular about facing towards the Qiblah in Salaah than Hadhrat Abdullaah bin Umar ↔. **His face, hands, and feet would face precisely towards the Qiblah.**

Hadhrat Abu Hurairah ↔ narrates that he read Salaah next to Hadhrat Abdullaah bin Umar ↔ and heard him recite (in Arabic) in Sajdah, "O Allaah! Become most beloved to me and let me fear you above all others." He also heard him supplicate in his Sajdah, "O my Rabb! Since you have

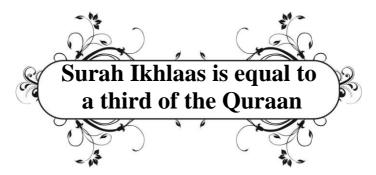
[1] 'Hayaatus Sahabah'

showered so many bounties upon me, I will never assist those who are sinners."[1]

The night of Hadhrat Abdullaah bin Umar

Hadhrat Naafi ↦ relates that Hadhrat Abdullaah bin Umar ↔ would remain standing in Salaah until late in the night and would then ask, "O Naafi ↦! Has the last portion of the night arrived?" When I would inform him that it had not, he would again continue performing Salaah. After some time he would ask again, "O Naafi ↦! Has the last portion of the night arrived?" When I would inform him it is the last portion the he would stop performing Salaah and remain supplicating and seeking forgiveness until dawn.

Muhammed ↦ relates that whenever Hadhrat Abdullaah bin Umar ↔ would wake at night then he would begin performing Salaah.[2]

[1] 'Hilyatul Auliyaa'
[2] 'Hilyatul Auliyaa'

Surah Ikhlaas is equal to a third of the Quraan

Hadhrat Abu Ghaalib relates that Hadhrat Abdullaah bin Umar would stay at his home whenever he was in Makkah and would spend the night in Tahajjud Salaah. One night before dawn Hadhrat Abdullaah bin Umar said to him, "O Abu Ghaalib! Do you not desire to stand and read a little Salaah? How excellent it would be if you were to recite a third of the Quraan." Abu Ghaalib was astonished and asked, "Dawn is near, how can I recite a third of the Quraan now?" Hadhrat Ibn Umar replied, "Surah Ikhlaas is equal to a third of the Quraan."[1]

g5G

[1] ibid

Hadhrat Ibn Umar's fear for the Aakhirah

Hadhrat Abu Salamah bin Abdur Rahmaan bin Auf () relates that Hadhrat Abdullaah bin Umar met Hadhrat Abdullaah bin Amr bin Aas on Mount Marwa and they both stood there for sometime conversing with each other. Hadhrat Abdullaah bin Amr then left but Hadhrat Abdullaah bin Umar remained there weeping. A person enquired why he was weeping and he replied, "Hadhrat Abdullaah bin Amr just informed me before he left that Rasulullaah said, "Whoever possess even an iota of pride in his heart will be flung head first into Jahannam."[1]

This incident does not only highlight the evils of pride but also informs us about the discussions of the Sahabah's gatherings. Whenever they met they did not waste their time in frivolous discussions about futile worldly matters but refreshed their Imaan with the blessed sayings of Rasulullaah. This is how they met and this is how they parted. May Allaah Ta'ala instill the same enthusiasm in us as well. Aameen

g5G

[1] 'Targheeb wat Tarheeb'

The summary of Shari'ah in a few words

Hadhrat Muhammed bin Abi Qaylah relates that a person once wrote to Hadhrat Abdullaah bin Umar enquiring about knowledge. Hadhrat Abdullaah bin Umar wrote in reply, "You wrote to me asking about knowledge, knowledge is of many types and I cannot write about each one. However you should endeavor to meet Allaah Ta'ala in such a condition that your tongue is pure from having spoken ill of any Muslim, your back does bear the weight of their blood, your stomach is free from wrongfully usurping their wealth and you are linked to the group (Jamaa'ah) of Muslims, i.e. You have not joined any splinter faction (differences of opinion based on proof is a separate matter)."[1]

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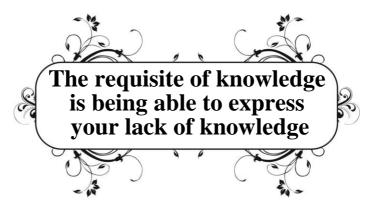
[1] 'Hayaatus Sahabah'

The requisite of knowledge is being able to express your lack of knowledge

Hadhrat Mujaahid relates that a person once came to Hadhrat Abdullaah bin Umar and enquired about the inheritance of his children. Hadhrat Ibn Umar expressed his lack of knowledge. Someone enquired from him why he did not answer the man's question and he replied, "Ibn Umar was asked about that which he does not know and he expressed his lack of knowledge of the matter (which is the correct thing to do)."

Hadhrat Urwah relates that Hadhrat Abdullaah bin Umar was asked something and he expressed his lack of knowledge of the matter. When the one who asked the question left, **Hadhrat Ibn Umar addressed himself saying, "Ibn Umar was asked about such a thing which he has no knowledge about and he said I do not know."**

g5G

Thirty-four months

Hadhrat Uqbah bin Muslim relates that he remained in the company of Hadhrat Ibn Umar for thirty-four months and he found that on many occasions Hadhrat Abdullaah bin Umar replied that he does not know when asked a question. He would the turn to me and ask, "Do you know what these people desire? They wish to use my back as a bridge to enter Jahannam."[1]

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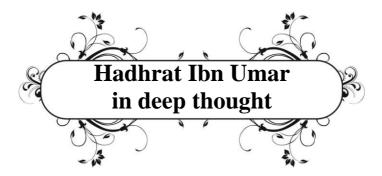
[1] 'Jaami'ul Uloom'

Hadhrat Ibn Umar in deep thought

Hadhrat Naafi ↦ relates that once a person asked Hadhrat Abdullaah bin Umar ↔ a question on which he lowered his head and gave no reply. People began to think that perhaps he did not hear the question, which is why the person asked, "May Allaah have mercy upon you, did you not hear my question?" Hadhrat Abdullaah bin Umar ↔replied, "I did hear your question but you people tend to think that whatever you ask us we will not be questioned about by Allaah Ta'ala. May Allaah have mercy upon you; give me a little respite so that I can at least ponder over your question. If a reply comes to mind then I will inform you and if not then I will tell you that I do not know."[1]

g5G

[1] 'Tabqaat Ibn Sa'ad'

Two Qeerat

Hadhrat Sa'ad bin Abi Waqqaas ↔ narrates that he was sitting with Hadhrat Abdullaah bin Umar ↔ when Hadhrat Khabbaab ↦ suddenly appeared and said, "O Abdullaah bin Umar ↔! Did you hear the Hadeeth which Hadhrat Abu Hurairah ↔ is narrating? He is saying that he heard Rasulullaah say that whoever accompanies the Janaazah from home, joined the Salaatul Janaazah and remained with it until after the burial, will receive two Qeeraat, each Qeeraat equivalent to Mount Uhud and if he returns after the Salaatul Janaazah (and does not wait until after the burial) then he will receive reward equal to Mont Uhud (i.e. one Qeeraat)."

Hadhrat Abdullaah bin Umar ↔sent Hadhrat Khabbaab ↦ to enquire from Hadhrat Aisha → if she has heard the Hadeeth, which Hadhrat Abu Hurairah ↔ had narrated and thereafter come back and inform him of her reply. Hadhrat Abdullaah bin Umar ↔ waited in the Masjid for his return and was playing with a few pebbles in his hand while he waited. When Hadhrat Khabbaab returned he informed him that Hadhrat Aisha → had affirmed what Hadhrat Abu Hurairah ↔ had narrated, on which he threw down the pebbles he was holding and said, "It seems as if I have lost a great many Qeeraats."

It is reported in 'Haakim' after this narration that Hadhrat Abu Hurairah said, "I had no land to keep me preoccupied (with farming) nor any trade in the market place, which allowed me to go Rasulullaah often with the desire that Rasulullaah will either teach me something or give me something to eat." **Hadhrat Abdullaah bin Umar replied to this statement, "O Abu Hurairah ! It is undoubtedly true that you spent more time with Rasulullaah because of which you heard more Hadeeth from Rasulullaah than us."**[1]

g5G

[1] 'Tabqaat Ibn Sa'ad'

The tears of Hadhrat Ibn Umar

Hadhrat Ibn Abi Umairah narrates that he heard from Hadhrat Muaadh bin Jabal that Rasulullaah said, "Two phrases are such that one of them reaches the Arsh of Allaah, where it is kept and nothing prevents it from reaching there and the other fills the space between the heavens and the earth. They are

لَااِلٰـهَ اِلَّا اللهُ وَ اللهُ اَكْبَر

Hadhrat Abdullaah bin Umar asked, "Did you hear him saying this yourself?" When he replied that he had indeed heard it himself, Hadhrat Ibn Umar began to weep to such an extent that his entire beard became wet. He then said, "I have a strong affinity and love with these two phrases."[1]

g5G

[1] 'Hayaatus Sahabah'

The Nikaah of his daughter

Hadhrat Urwah bin Zubair relates that they were performing Tawaaf of the Ka'abah and during the Tawaaf he proposed for the hand of the daughter of Hadhrat Abdullaah bin Umar. However Hadhrat Abdullaah bin Umar did not give a reply and HadhratUrwah thought to himself that if he had approved then he would certainly have said something. He said, "I take an oath by Allaah! I will not raise this again."

Nevertheless they returned to Madinah and after visiting the grave of Rasulullaah and sending Durood upon him he went to visit Hadhrat Abdullaah bin Umar. Hadhrat Abdullaah bin Umar welcomed him and enquired when he had arrived and Hadhrat Urwah replied that he had just arrived. **Hadhrat Abdullaah bin Umar said, "We were performing Tawaaf and my attention was only towards Allaah Ta'ala, when you mentioned something regarding Hadhrat Saudah binte Abdullaah (his daughter), even though you could have discussed this with me at a better juncture."** Hadhrat Urwah replied that this was what was decreed to happen. Hadhrat Abdullaah bin Umar asked him if he still had the same intention (to marry his daughter) and Hadhrat Urwah said, "Now more than ever." Hadhrat Abdullaah bin Umar then called his two sons, Hadhrat Saalim ↦ and Hadhrat Abdullaah

↦, and performed the Nikaah of his daughter to Hadhrat Urwah ↔.

What an excellent society. If the weddings of today will be as simple as this and the practice of the Sahabah will be adopted then many problems will be solved. When the practice of the Sahabah was abandoned, Deen slipped from our fingers, years of accumulated income lost and tour marriages are void of blessing.

g5G

Fear of Allaah

Hadhrat Abdullaah bin Umar once travelled with his students to the outskirts of Madinah and when it was meal time, they laid out a sheet and placed the food upon it. A shepherd passing by greeted them and Hadhrat Abdullaah bin Umar invited him to join them for meals. The shepherd excused himself saying that he was fasting. This surprised Hadhrat Abdullaah bin Umar and he enquired, "Are you fasting in this intense heat?" The shepherd replied, "This how I make these days, which are passing by so quickly, valuable." Hadhrat Abdullaah bin Umar decided to test him and asked, "Why do you not sell one of your sheep to us, we will pay you for it and give you some of its meat to break your fast as well?"

Love for wealth casts a strange spell upon a person and whoever is afflicted by it rarely ever comes out of the trance it causes. We find today even the staunchest of people slipping when it comes to this and even the devout worshippers fall into its trap. Love for wealth has overpowered their Taqwa. We even find today, a courageous and brave Mujaahid who is willing to sacrifice his life for Allaah, when the spoils of war are being distributed then he forgets the intention he set out with and becomes a hunter of this world. With what deception and enchantments this world comes but the shepherds in the

era of the Sahabah were not tempted by it in the least. They possessed true Taqwa.

The shepherd replied, "These are not my sheep but belong to my master." Hadhrat Abdullaah bin Umar ↔ said, "Your master will not be concerned in the least if he loses one sheep (as it is highly possible that it could have been lost)." **The shepherd answered, "Where has Allaah gone?" This sentence of the shepherd caused Hadhrat Abdullaah bin Umar↔ to go into an ecstasy and kept repeating the words, "Where has Allaah gone?"**

When he returned to Madinah he purchased the shepherd and all the sheep, set the shepherd free and gave all the sheep to the shepherd.[1]

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[1] 'Usdul Ghaabah'

The supplication of Hadhrat Ibn Umar

Hadhrat Aun bin Abdullaah bin Utbah ↦ relates that a person read Salaah alongside Hadhrat Abdullaah bin Amr bin Aas ↔ and after completing Salaah he heard him recite,

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ

"O Allaah! You alone grant peace and peace is only from You. You grant blessing, O Possessor of Majesty and Benevolence."

This person then later performed Salaah alongside Hadhrat Abdullaah bin Umar ↔ and after completing the Salaah, he recited the same supplication and the man laughed. Hadhrat Abdullah bin Umar ↔ enquired the reason for him laughing and the man replied, "I performed Salaah alongside Hadhrat Abdullaah bin Amr bin Aas and I heard him recite the same supplication." Hadhrat Abdullaah bin Umar said, "Rasulullaah himself recited this supplication."[1]

g5G

[1] 'Hayaatus Sahabah'

Sunnat manner of bidding farewell

Hadhrat Quz'ah ↦ relates that Hadhrat Abdullaah bin Umar ↔ said to him, "Let me bid you farewell in the manner that Rasulullaah bid me farewell. He said,

اَسْتَوْدَعَ اللهَ دِيْنَكَ وَ اَمَانَتَكَ وَ خَوَاتِيْمَ عَمَلِكَ

"I hand over your Deen, your quality of trust and the termination of all your actions into the trust of Allaah."[1]

Hadhrat Saalim ↦ relates that whenever a person would intend to depart on a journey then Hadhrat Abdullaah bin Umar ↔ would call him and say, "Come closer, so that I can bid you farewell in the manner that Rasulullaah would bid us farewell."

g5G

[1] 'Abu Dawood'

Passing a desolate land

Hadhrat Mujaahid ↦ relates that he was travelling with Hadhrat Abdullaah bin Umar ↔ when they happened to pass a desolate area. Hadhrat Abdullaah bin Umar ↔ said to him, "Say; O desolate land! What has happened to those who resided on you?" Hadhrat Mujaahid ↦ said, "O desolate land! What has happened to those who resided on you?" Hadhrat Abdullah bin Umar ↔ said, "They might all have passed on but their actions still remain."[1]

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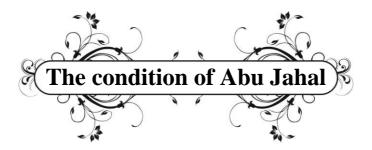
[1] 'Hilyatul Auliyaa'

The condition of Abu Jahal

Hadhrat Abdullaah bin Umar narrates that on one occasion he was passing through the plains of Badr when a person came out of the ground, with chains around his neck, and called out to me, "O Abdullaah! Give me water to drink. O Abdullaah! Give me water to drink. O Abdullaah! Give me water to drink." I did not know whether he truly knew my name or he was just calling me Abdullaah in accordance with Arab practice because he did not know my name. Suddenly another person, carrying a whip, came out from the same piece of ground and said to me, "O Abdullaah! Do not give him water for he is a Kaafir." The second person then began to strike the first person until he went back into the ground. I immediately went to Rasulullaah and informed him of all that had transpired and he enquired if I had truly seen this. When I had informed him that this is truly what I had seen he informed me, **"This was the enemy of Allaah, Abu Jahal, and he will be punished in this manner until the Day of Qiyaamah."**[1]

g5G

[1] 'Hayaatus Sahabah'

Hadhrat Ibn Umar slaps a lion

Hadhrat Wahab bin Abaan Quraishi ↦relates that once Hadhrat Abdullaah bin Umar↔ was on a journey when he came upon a group of people standing in the road. He asked them, "What is the matter? Why are you all waiting here?" They replied, "There is a lion blocking the road ahead." **Hadhrat Abdullaah bin Umar ↔ dismounted from his horse and walked up to the lion. He then pulled the ear of the lion and turned it around, slapped it on the neck and removed it from the road."**

When he returned he said, "Rasulullaah was correct! I heard Rasulullaah say that only what a man fears can gain control over him; if a man fears only Allaah then nothing but Allaah Ta'ala will have the upper hand on him. Man is surrendered to that which he believes gives him benefit or harm; if a man believes that only Allaah gives benefit or harm then Allaah Ta'ala will not surrender him to anything else."[1]

[1] 'Hayaatus Sahabah'

Weakness of conviction leads man to many problems causing one to remain in endless difficulty and worry. This is the lesson learnt from this story.

Hadhrat Umar appears in a dream

Hadhrat Abdullaah bin Umar narrates that he had an ardent desire to ascertain what had transpired with Hadhrat Umar after he had passed away. Eventually Allaah Ta'ala granted him the good fortune of seeing him in a dream. Hadhrat Abdullaah bin Umar says, "I saw a palace and when I enquired who it belonged to, people said that it belonged to Hadhrat Umar. Just then Hadhrat Umar came out to me, wrapped in a shawl, and it seemed as if he had just taken a bath. I asked him what had transpired with you?" He replied, "If my Rabb was not All-Forgiving then I would have surely been lost." **Hadhrat Umar then asked, "How much time has passed since I passed away?" Hadhrat Abdullaah bin Umar replied, "Twelve years." Hadhrat Umar remarked, "I just finished giving account (for all my deeds)."**[1]

[1] 'Hilyatul Auliyaa'

The abstinence of Hadhrat Ibn Umar

Hadhrat Mouhab ↦ relates that Hadhrat Uthmaan ↔ offered Hadhrat Abdullaah bin Umar ↔ the post of Qaadhi (chief judge) but he politely declined saying, "O Ameerul Mu'mineen! Will you excuse me?" Hadhrat Uthmaan ↔ replied that he will not excuse him and will most definitely make him Qaadhi. Hadhrat Abdullaah bin Umar ↔ replied, "Do not be hasty! Did you not hear Rasulullaah □ say that whoever seeks protection from Allaah has sought protection from One worthy of seeking protection from?" Hadhrat Uthmaan ↔ answered that he had indeed heard this from Rasulullaah □. Hadhrat Abdullaah bin Umar ↔ replied, "Then I seek Allah's protection being arbitrator or ruler over anyone."

Hadhrat Uthmaan ↔ asked him the reason why he refused to act as Qaadhi whereas his own father was a Qaadhi. Hadhrat Abdullaah bin Umar ↔ replied,"I heard Rasulullaah □ say that whoever becomes a Qaadhi and then gives an incorrect, due to his ignorance, is destined for Jahannam and if the Qaadhi is an Aalim and passes a just verdict then he will be excused by Allaah (he will neither be rewarded nor punished). Tell me how can I take the post of Qaadhi after hearing this Hadeeth from Rasulullaah □?

Imaam Ahmed ↦ has reported that Hadhrat Uthmaan ↔ accepted his excuse and said to him, "I excuse you but do not relate this to anyone else (because if everyone refuses to take the post of Qaadhi on account of this Hadeeth then there will be no one to act as arbitrator in Shar'ie matters)."[1]

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[1] 'Hayaatus Sahabah'

Rasulullaah honours Hadhrat Ibn Umar

Hadhrat Abdullaah bin Umar narrates that he went to see Rasulullaah and Rasulullaah threw a pillow, filled with date palm leaves, towards him to sit on. Hadhrat Abdullaah bin Umar did not sit on it out of respect for Rasulullaah and Rasulullaah also did not sit on it in honour of Hadhrat Abdullaah bin Umar, and the pillow remained unused between them.[1]

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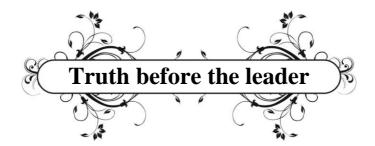
[1] ibid

Truth before the leader

Hadhrat Urwah ↦ relates that he went to visit Hadhrat Abdullaah bin Umar ↔ and said to him, "O Abdur Rahmaan! We sit with our leaders and when he says something, which we are aware, is incorrect, we corroborate what he says. When they make an oppressive decision, we affirm his decision. What is your opinion regarding this?" Hadhrat Abdullaah bin Umar ↔ replied, "O my nephew! **We regarded this as Nifaaq (hypocrisy) in the era of Rasulullaah** □ (that a person say other than what is in his heart) but I do not know what you regard it as?"[1]

g5G

[1] 'Hayaatus Sahabah'

A form of Nifaaq

Hadhrat Mujaahid ↦ relates that a person came before Hadhrat Abdullaah bin Umar ↔, whom he enquired from, "What is your attitude towards Hadhrat Abu Unais (Dhahaaq bin Qais) ↦?" The person replied, "When we meet him then we say to him what pleases him and when we leave then we say the opposite." Hadhrat Abdullaah bin Umar ↔ replied, "We regarded this as Nifaaq (hypocrisy) during the era of Rasulullaah □."[1]

g5G

[1] 'Kanzul Ummaal'

The final moments of Hadhrat Umar

Hadhrat Amr bin Maymoon ↦ narrates the incident of the martyrdom of Hadhrat Umar ↔. Hadhrat Umar ↔asked Hadhrat Abdullaah bin Umar ↔ to ascertain how much debts he had and Hadhrat Abdullaah bin Umar ↔ informed him that it amounted to eighty-six thousand. Hadhrat Umar ↔ instructed him, "If this debt can be paid by the family of Umar ↔ then seek their assistance and pay this debt on my behalf. If not then seek assistance from (my clan) the Banu Adie and if with their assistance all my debts are paid then all is well and if it cannot then seek assistance from (my tribe) the Quraish but after them do not seek assistance from anyone else."

Hadhrat Umar ↔ then instructed him, "Go to Ummul Mu'mineen Hadhrat Aisha → and convey my Salaam, after which tell her that Umar bin Khattaab ↔ is seeking permission to be buried next to his two companions (Rasulullaah and Hadhrat Abu Bakr ↔ in her home). **However say Umar bin Khattaab and not Ameerul Mu'mineen as I am not the Ameer today."**

Hadhrat Abdullaah bin Umar ↔ went to Hadhrat Aisha → and found her weeping. After greeting her he said, "Umar bin Khattaab ↔ conveys his Salaam and is seeking your permission

to be buried alongside his two companions." Hadhrat Aisha replied, "I take an oath by Allaah! I had the intention of keeping that space for myself but I give preference to Hadhrat Umar over myself."

When Hadhrat Abdullaah bin Umar returned he informed Hadhrat Umar that Hadhrat Aisha had granted him permission to be buried alongside Rasulullaah and Hadhrat Abu Bakr. **Hadhrat Umar answered, "At his moment I do not regard anything as important as that." He then said, "After I die, carry my Janaazah (to her home) and again seek her permission saying that Umar bin Khattaab is seeking permission (to be buried in your home). If she grants permission then bury me and if she does not grant permission then bury me in the graveyard of the Muslims."**

When the Janaazah of Hadhrat Umar was lifted people began to weep and it seemed as if this tragic event had just occurred. When they reached the home of Hadhrat Aisha, Hadhrat Abdullaah bin Umar and said that Umar bin Khattaab is seeking permission. Hadhrat Aisha granted permission and in this manner Hadhrat Umar was buried alongside Rasulullaah and Hadhrat Abu Bakr.

When the time of Hadhrat Umar's demise drew closer, people advised him to appoint his successor. He replied, "I find no one more eligible for Khilaafat then this group (of six people) with whom Rasulullaah was please when he passed away. Whoever they choose to be Khalifah, will be successor." Hadhrat Umar then took the names of Hadhrat Uthmaan, Hadhrat Ali, Hadhrat Talha, Hadhrat Zubair, Hadhrat Abdur Rahmaan bin Auf and Hadhrat Sa'ad bin Abi Waqqaas. **Hadhrat Umar also added, "If Hadhrat Sa'ad bin Abi**

Waqqaas is chosen then he is suitable for the position and if another is selected then he should seek his assistance as I did not remove him from his post as governor (of Kufah) because of any weakness in him." Hadhrat Umar also stated that these six individuals should seek the advice of Hadhrat Abdullaah bin Umar without considering him for the post.

When these six Sahabah gathered, Hadhrat Abdur Rahmaan bin Auf advised that the choice should be narrowed down to between three individuals. Hadhrat Zubair nominated Hadhrat Ali, Hadhrat Talha nominated Hadhrat Uthmaan, and Hadhrat Sa'ad nominated Hadhrat Abdu Rahmaan bin Auf. When the matter was left between the three of them, they gathered to discuss the matter. Hadhrat Abdur Rahmaan bin Auf asked if they were pleased with leaving the decision in his hands and he took an oath that he would leave no stone unturned in selecting the best person for the post, who will be most beneficial for the Muslims and they both agreed. Hadhrat Abdur Rahmaan conversed with Hadhrat Ali privately, "You have the honour of being the family of Rasulullaah as well as being first to embrace Islaam. I ask you with Allaah as my witness, if you were to be appointed Khalifah will you be just and if I appoint Hadhrat Uthmaan as Khalifah will you be loyal to him?" Hadhrat Ali replied that he would. Hadhrat Abdur Rahmaan then had the same discussion with Hadhrat Uthmaan and he also replied that he would. **Hadhrat Abdur Rahmaan bin Auf then instructed Hadhrat Uthmaan to extend his hand, which he did, and Hadhrat Abdur Rahmaan bin Auf pledged his allegiance to him then Hadhrat Ali and thereafter the rest of the Muslims.**[1]

[1] 'Tabqaat Ibn Sa'ad'

An incident in Egypt

Hadhrat Abdullaah bin Umar narrates that during the Khilaafat of Hadhrat Umar his brother, Abdur Rahmaan bin Umar, and Abu Suroo'ah Uqbah bin Haarith had consumed Nabeez[1], which intoxicated them. They both went to the governor of Egypt, Hadhrat Amr bin Aas, and asked to be purified as they had both drank something which had intoxicated them.

Hadhrat Abdullaah bin Umar narrates that his brother had informed him that he had been intoxicated and he told him to come with him as he would purify him. He did not know that his brother had already informed the governor but then his brother informed him that they had both already gone to Hadhrat Amr bin Aas and confessed to the having drank Nabeez. Hadhrat Abdullaah bin Umar still instructed him to come home with him as he would shave his head for him so that there would not be a need to do so before everybody (it was the practice at that time that the hair would be shaved off in addition to being lashed). They both went home and Hadhrat Abdullaah bin Umar shaved the head of his brother, after which Hadhrat Amr bin Aas punished him.

[1] At times dates are immersed in water to sweeten it, which is known as Nabeez, but if left for too long will ferment and ultimately intoxicate.

When Hadhrat Umar ↔learnt of this incident he instructed Hadhrat Amr bin Aas ↔ to send his son to him on a camel without a saddle. Hadhrat Amr bin Aas ↔obeyed and when he arrived in Madinah, Hadhrat Umar ↔ lashed him and punished him as his father and then left him. He remained well for one month but then passed away. **The general masses were under the impression that he had passed away on account of the punishment of Hadhrat Umar ↔ but in actual fact he had passed away of natural causes.**[1]

g5G

[1] 'Hayaatus Sahabah'

In the company of his father

Hadhrat Abdullaah bin Umar ↔ narrates that when Hadhrat Umar was in the final moments of his life; his head was resting on his thigh. Hadhrat Umar ↔instructed him to place his head on the ground, to which Hadhrat Abdullaah bin Umar replied, "What does it matter if your head is on my thigh or on the ground." However Hadhrat Umar ↔ insisted and Hadhrat Ibn Umar placed his head on the ground, on which Hadhrat Umar ↔ said, "If My Rabb does not have mercy upon me then may I be destroyed and my mother also."

Hadhrat Miswar ↦ relates that when Hadhrat Umar ↔ was wounded he said, "If I were to obtain that amount of gold which would fill the entire earth then I would donate it all in the path of Allaah so as to save myself from Allaah's punishment."[1]

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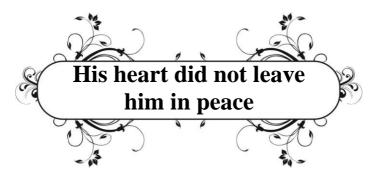
[1] 'Hilyatul Auliyaa'

His heart did not leave him in peace

Hadhrat Muhammed bin Zaid ↦ relates that whenever Hadhrat Abdullaah bin Umar ↔ would pass his house (in Makkah) from which he had migrated (to Madinah), he would close his eyes and not look at it nor would he even reside in it."

Hadhrat Muhammed bin Zaid bin Abdullaah bin Umar (↔) ↦ relates that whenever Hadhrat Abdullaah bin Umar ↔ would talk of Rasulullaah he would begin weeping and whenever he would pass his house in Makkah, he would close his eyes.

g5G

The humility of Hadhrat Ibn Umar

Hadhrat Mujaahid ↦ relates regarding when he would travel with Hadhrat Abdullaah bin Umar ↔, "Whenever I would mount my horse he would come hold the reigns for me and after I mounted, he would dust and straighten my clothes. One time when he came to do this, I expressed my dislike (of him honouring me when his status was superior) and he said, "O Mujaahid! You are very miserly."[1]

g5G

[1] ibid

Martyrdom before thirst

Hadhrat Abdullaah bin Umar narrates that he came across Hadhrat Abdullaah bin Makhramah during the battle of Yamaamah, who was lying wounded on the ground. When I stood over him he asked me, "O Abdullaah bin Umar! Has the time to break fast arrived?" I informed him that it did and he instructed me to fetch water for him in his shield made of wood so that he could break his fast. I went to the well to fetch water for him and it was filled with water. I used my shield to draw water from it and then went and poured it into the wooden shield of Hadhrat Abdullaah bin Makhramah. When I came back to Hadhrat Ibn Makhramah, I found that he had already passed away. *To Allaah do we belong and unto Him shall we return.*

g5G

Kissing the hand of Rasulullaah ﷺ

Hadhrat Abdullaah bin Umar ؓ narrates that Rasulullaahﷺ had dispatched a battalion of soldiers and I was among them. During the battle some of them retreated from the battlefield and I was amongst them as well. When returning to Madinah we discussed what we should do as we had retreated from the battlefield and earned the anger of Allaah. We first decided to sleep the night and go before Rasulullaahﷺ in the morning but then decided not to delay and go before Rasulullaahﷺ immediately. We went to Rasulullaahﷺ before the time of Fajr Salaah and on hearing us, Rasulullaahﷺ came out to enquire who it is. We replied that it is those who have retreated from the battlefield but Rasulullaahﷺ replied, **"No rather you are those who have stepped back to launch another attack. I am your base and the base of the Muslims (so when you have come to me, how can it be that you have fled)." We all stepped forward and kissed the hand of Rasulullaah ﷺ.**[1]

g5G

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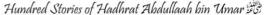
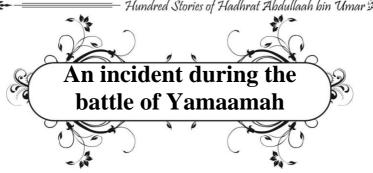
[1] 'Mustadrak Haakim'

An incident during the battle of Yamaamah

Hadhrat Ja'far bin Abdullaah bin Aslam Hamdaani narrates that during the battle of Yamaamah the first to be wounded was Hadhrat Abu Aqeel Unaifi, who was struck by an arrow between his shoulder and heart. It bent as it entered him but he was not martyred. The arrow was removed but his left hand was injured. He was taken to his tent to rest. This was the first day of fighting. As the fight grew more ferocious, the Muslims were driven back until they reached his tent. Hadhrat Abu Aqeel was barely able to move and was lying on the floor when he hear the voice of Hadhrat Ma'an bin Adie, spurring the Ansaar forward, "Rely on Allaah! Rely on Allaah! Fight the enemy of Allaah." Hadhrat Ma'an was at the head of everyone, advancing forward. The Ansaar were calling upon each other to gather together and one by one they all answered the call. (There purpose was to lead a counter attack and thereby lead the Muslims forward)

Hadhrat Abdullaah bin Umar narrates that Hadhrat Abu Aqeel stood to join the ranks of the Ansaar. I said to him, "Where are you going, Abu Aqeel? You do not have the strength to fight." He replied, "He called upon me by my name." I answered, "He called the Ansaar towards him to fight and his purpose was not to summon the injured." Hadhrat Abu

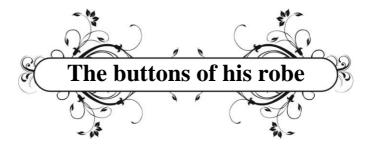
Aqeel replied, "I am also from the Ansaar and I will definitely answer his call even if I have to crawl." Hadhrat Abu Aqeel stood and with his sword in his right hand, he stepped forward calling out, "O Ansaar! Launch a counter attack like the day of Hunain." The Ansaar gathered and attacked, may Allaah have mercy on them, until the enemy was driven back, forcing them off the battlefield and into a garden. The Muslim army followed behind the Ansaar and fell upon the enemy.

Hadhrat Abdullaah bin Umar narrates, "I saw Hadhrat Abu Aqeel lying wounded on the ground, his injured arm had been cut off and he had fourteen wounds on his body, one of which was fatal. Musailamah, the enemy of Allaah, was killed. Hadhrat Abu Aqeel was breathing his last when I knelt over him and said his name. He answered me and asked me with his lips trembling, "Who has won the battle?" I said to him, "Glad tidings, the Muslims have won and the enemy of Allaah has been killed." He praised Allaah and pointing to the sky, he passed away. May Allaah have mercy upon him."

Hadhrat Ibn Umar narrates that when he returned to Madinah, he related the entire incident to Hadhrat Umar who said, "May Allaah have mercy upon him. He always supplicated for Shahaadat (martyrdom) and according to my knowledge was amongst the best Sahabah of Rasulullaah and was amongst the first to embrace Islaam."[1]

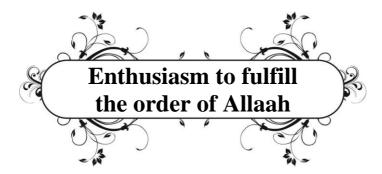
g5G

[1] 'Tabqaat Ibn Sa'ad'

The buttons of his robe

Hadhrat Zaid bin Aslam ↦ says that he saw Hadhrat Abdullaah bin Umar ↔ performing salaah and the buttons of his robe were open. When I asked him about this he said, "This is how I saw Rasulullaah performing Salaah."[1]

g5G

[1] 'Targheeb wat Tarheeb'

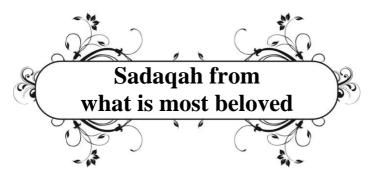
Enthusiasm to fulfill the order of Allaah

Hadhrat Abdullaah bin Umar narrates, "I once remembered the verse,

"You shall never reach *(true, perfect)* righteousness until you spend of that which you love." (Surah Aal-Imraan: 92)

After which I took stock of all those things which Allaah had granted me and I found my roman slave, Marjaanah, to be most beloved to me. I therefore set her free for the pleasure of Allaah. (She was so beloved to me that) I would have married her after setting her free if it would not have been equivalent to taking something back after giving it to Allaah Ta'ala.[1]

g5G

[1] 'Hayaatus Sahabah'

Sadaqah from what is most beloved

Abu Nuaim ↦ has reported in 'Hilyatul Auliyaa' that Hadhrat Naafi ↦ has narrated that it was the habit of Hadhrat Abdullaah bin Umar ↔ that whenever any of his possession became beloved to him he would give away in the path of Allaah and in this manner he attained closeness to Allaah Ta'ala. His slaves were also well-acquainted with this habit of his. Some of his slaves would therefore exert themselves in Ibaadat and spend many hours in the Masjid worshipping Allaah and when Hadhrat Abdullaah bin Umar ↔ would see the their pious condition, he would set them free. One of his friends brought this to his attention saying, "O Abdur Rahmaan ↔! These people are fooling you in this manner (they merely perform Ibaadat so that you will be pleased with them and set them free)." However Hadhrat Abdullaah bin Umar ↔ replied, "Whoever will fool me by engrossing himself in Ibaadat, I am willing to be fooled by him."

Hadhrat Naafi ↦ narrates, I once saw Hadhrat Abdullaah bin Umar ↔ riding upon a magnificent camel, which he had paid a huge sum for. As he was riding it, its hide particularly impressed him and as soon as he realised this he dismounted and seated the camel. He addressed me saying, "O Naafi! Remove its reigns and saddle, mark its hump (to indicate that it

is to be sacrificed, which was the common practice in that era) and include it amongst the sacrificial animals."

Abu Nuaim ↦ has reported in another narration that Hadhrat Naafi ↦ narrated that on one occasion Hadhrat Abdullaah bin Umar ↔ was riding upon his camel which he liked very much. He seated the camel and instructed Hadhrat Naafi to remove its saddle. Hadhrat Naafi ↦ says that he knew as soon as he was ordered to remove its saddle that Hadhrat Abdullaah bin Umar ↔ was going to sell the saddle to see to some of his needs or he has some doubt with regards to the camel. Hadhrat Naafi ↦ removed the saddle and Hadhrat Abdullaah bin Umar ↔asked him if it was possible to purchase another camel with the goods upon it as they were going to sacrifice this one for Allaah's pleasure because he had begun to like it and one should spend from that which he loves. Hadhrat Naafi ↦ then marked the animal for sacrifice and included it amongst the sacrificial animals. Hadhrat Naafi ↦ says, "Whenever anything was liked by him then he would send it forward (i.e. spend it in Allaah's path, thereby securing it in the Aakhirah)."[1]

g5G

[1] 'Hayaatus Sahabah'

The trial of wealth

It is reported in another narration of 'Hilyatul Auliyaa' from Hadhrat Naafi ↦ that it was the practice of Hadhrat Abdullaah bin Umar ꜜthat whenever he liked something he would immediately donate it for Allaah's pleasure. **At times he would spend over thirty-thousand in one gathering for Allaah's pleasure. One two occasions Ibn Aamir gave him thirty-thousand dirhams as a gift** and on each occasion he said to Hadhrat Naafi ↦, "I am afraid that this gift of Ibn Aamir will lead me to tribulation." It was the habit of Hadhrat Abdullaah bin Umar ꜜ that besides while on a journey and during the month of Ramadaan he would not consume meat for an entire month.[1]

g5G

[1] 'Hilyatul Auliyaa'

The desire to consume fish

Hadhrat Saeed bin Abi Hilaal ↦ narrates that on one occasion Hadhrat Abdullaah bin Umar ﷺ stayed in the area known as Juhfah and he was ill. He said that he greatly desired to eat fish and after searching his companions could only find one fish. His wife, Hadhrat Safiyyah binte Abi Ubaid, took this fish and presented it before him after cooking it. At the same time a poor person arrived and stood before him. Hadhrat Abdullaah bin Umar ﷺ insisted that the poor person eat the fish. His wife said, "Subhanallaah! We went to great pains to get this fish for you and have prepared it especially for you; therefore you eat it and instead give him a portion of our other provisions. **He replied, "Abdullaah ﷺ is desiring this fish greatly therefore give it to the poor."**

Ibn Sa'ad has reported a similar narration except that his wife said, "We will give the poor person one dirham, which will benefit him more than this fish. You eat the fish and fulfil your desire." Hadhrat Abdullaah bin Umar ﷺ replied, "My desire is what I have already voiced (that the fish should be given to him)."[1]

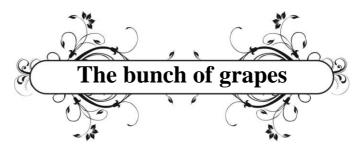
g5G

[1] 'Hayaatus Sahabah'

Sadaqah of a hundred camels

Hadhrat Naafi ↦ relates that Hadhrat Abdullaah bin Umar ↔ sold his land in exchange for two hundred camels and he donated one hundred of those camels to those going in the path of Allaah making them vow not to sell those camels until they had passed the valley Quraa.[1]

g5G

[1] 'Hilyatul Auliyaa'

The bunch of grapes

Hadhrat Naafi ↦ relates that on one occasion Hadhrat Abdullaah bin Umar fell ill and a bunch of grapes was purchased for him. When the grapes were placed before him a needy person came to ask him for something to eat. He ordered the grapes to be given to him, and the needy person left. A person from the house went and purchased the bunch of grapes from that person for one dirham and again placed it before him. The needy person returned and again asked for something to eat and once again Hadhrat Abdullaah bin Umar ordered that the grapes to be given to him. The grapes were given to him and he left. Once again someone from the household purchased the grapes from that person for one dirham and placed it before him. The needy person appeared for the third time and Hadhrat Abdullaah bin Umar once again instructed them to give the grapes to him. Someone from the house then re-purchased the grapes and placed it before Hadhrat Abdullaah bin Umar. The needy person wanted to come to Hadhrat Abdullaah bin Umar again but was prevented by the people of the house but if Hadhrat Abdullaah bin Umar knew that they had purchased the grapes from him and that they had prevented him from asking for it then he would have never eaten it.[1]

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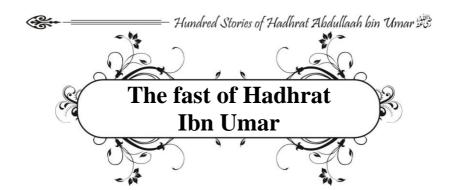
[1] ibid

The fast of Hadhrat Ibn Umar

Hadhrat Naafi ↦ relates that Hadhrat Abdullaah bin Umar ↔ would gather his household every night and they would all partake of meals from one dish. Sometimes he would hear a beggar at the door while eating and he would take his share of the food and give it to the beggar. By the time he would return, the food used to be finished. If there was anything left for me then we would share it and in this manner Hadhrat Abdullaah bin Umar would begin his fast.[1]

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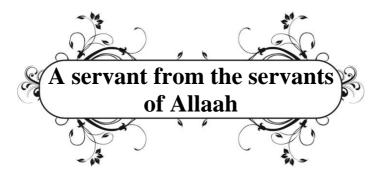
[1] 'Tabqaat Ibn Sa'ad'

A servant from the servants of Allaah

On one occasion a person said when addressing Hadhrat Abdullaah bin Umar ., "O the best of people!" or he said, "O son of the best of people!" to which he replied,

"Neither am I the best of people nor am I the son of the best of people but rather I am a servant from the servants of Allaah. I hope for the mercy of Allaah and fear His punishment. I take an oath by Allaah! You people begin admiring a person (and excessively praise him) and then after destroying him (by creating pride and haughtiness in his heart with your praise), you abandon him."[1]

g5G

[1] 'Hayaatus Sahabah'

Care for the orphans

Hadhrat Hasan ↦ relates that whenever Hadhrat Abdullaah bin Umar ↔ ate lunch or supper he would invite all the orphans staying close to him. One day he began eating lunch and he sent one of his attendants to call a certain orphan but he could not find him anywhere (so they began eating). **A sweet drink used to be prepared for Hadhrat Abdullaah bin Umar ↔, which he would drink after meals.** Eventually the orphan arrived but they had all finished with the meal already. Hadhrat Abdullaah bin Umar ↔ was about to sip the sweet drink when he saw the orphan and he immediately gave it to the orphan saying, "Drink this then I will know that you were not completely deprived."[1]

g5G

[1] ibid

A strange reason for not eating

Hadhrat Maymoon bin Mehraan ↦ relates that some people became angry at the wife of Hadhrat Abdullaah bin Umar ↔ on account of him. They said to her, "Are you not concerned about your husband that he is getting weaker by the day? (on account of him not eating)" She replied to them, "What must I do? Whenever we prepare food for him, he invites other people and all the food gets finished entertaining them."

Whenever Hadhrat Abdullaah bin Umar ↔ would leave the Masjid a few poor people would sit in the path on his way home and when he would see them he would invite them home for meals. One day his wife prepared meals in advance for these poor people, instructing them to eat and be on their way and not sit in the path for Hadhrat Ibn Umar ↔. Hadhrat Abdullaah bin Umar ↔returned home from the Masjid and instructed his attendants to invite so and so person to join him for meals (since he did not meet anyone in the street). However none of them came as his wife had also instructed them not to come home if he invited them to join him. Hadhrat Abdullaah bin Umar ↔understood what had happened and said to them, "It

seems as if you people do not want me to eat today" and he did not eat that night.[1]

g5G

[1] 'Hilyatul Auliyaa'

The Abyssinian boy

Hadhrat Abu Ja'far Qaarie ↦ relates that his owner (Abdullaah bin Ayyash bin Abi Rabee'ah Makhzoomie) instructed him to accompany Hadhrat Abdullaah bin Umar ↔ on a journey and tend to his needs. "Whenever he would encamp at a spring then others also encamped there would invite him to join them for meals and he along with his eldest son would join them. (Due to the number of people being more than the quantity of food). Each person would only eat two or three morsels.

He encamped at Juhfah and there too people invited him to join them for meals. While they were eating a hungry Abyssinian boy arrived and Hadhrat Abdullaah bin Umar ↔ invited him to also join them. He replied that he does not see any place for him as they were already all huddled together. Hadhrat Abu Ja'far ↦ says that he saw Hadhrat Abdullaah bin Umar ↔ shift a little and then seated the boy on his lap.[1]

g5G

[1] 'Hayaatus Sahabah', 'Hilyatul Auliyaa'

The container of Thareed

Hadhrat Abu Ja'far Qaarie ↦ relates that he travelled with Hadhrat Abdullaah bin Umar ↔ from Makkah to Madinah. He had a container in which Thareed[1] used to be prepared and from which him, his son, travel companions and whoever else was present would eat from. At times so many people use to gather that some of them had to stand and reach into the dish. There was a camel that he would take along with him on journeys, carrying two water skins; one filled with a sweet drink and the other filled with water. After the meal each person would get a full glass of the sweet drink which would fill their stomachs.[2]

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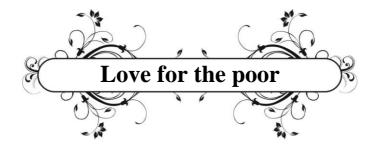
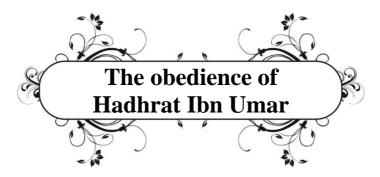
[1] Thareed is a type of meal prepared by mixing bread and soup together.
[2] 'Tabqaat Ibn Sa'ad'

Love for the poor

Hadhrat Ma'an ↦relates that when meals were prepared for Hadhrat Abdullaah bin Umar ↔and a wealthy person happened to pass by then he would not invite him to join him but his sons would invite him and if a poor person happened to pass by then he would invite him but his sons would not. Hadhrat Abdullaah bin Umar ↔ would say, "These people invite those who do not desire food and leave those who desire it."[1]

g5G

[1] ibid

The obedience of Hadhrat Ibn Umar

Hadhrat Anas bin Maalik and Hadhrat Ibn Musayyab narrate that Hadhrat Umar had written the names of the Muhaajireen amongst those who were to receive five thousand from the Baitul Maal and the Ansaar amongst those who were to receive four thousand. Those Muhaajireen who were unable to participate in the Battle of Badr were also included amongst those to receive four thousand which included the likes of Hadhrat Umar bin Abi Salamah bin Abdul Asad Makhzoomie, Hadhrat Usaamah bin Zaid, Hadhrat Muhammed bin Abdullaah bin Jahash Asadi and Hadhrat Abdullaah bin Umar. Hadhrat Abdur Rahmaan bin Auf went to discuss this with Hadhrat Umar and said to him that Hadhrat Abdullaah bin Umar should not be amongst them, mentioning his various virtues (of him embracing Islaam before them and being superior to them). Hadhrat Abdullah bin Umar said that he should be only given if it is his right and if he has not earned it then he should not receive it. Hadhrat Umar instructed Hadhrat Abdur Rahmaan bin Auf to write his name amongst those receiving five thousand but then put his own name amongst those receiving four thousand.

Hadhrat Abdullaah bin Umar remarked that this is not what he had intended and Hadhrat Umar said, "I take an oath by Allaah! You and I cannot both receive five thousand."[1]

g5G

[1] 'Hayaatus Sahabah'

Benefit for the Aakhirah

Hadhrat Naafi ↦ relates that at times people would send gifts of more than twenty thousand dirhams to Hadhrat Abdullaah bin Umar ↔ in one sitting and he would distribute it all before leaving that gathering. In addition he would add to it and spend whatever he possessed as well. Soon thereafter a person came whom it was his habit to give to (but he had already distributed everything) so he took a loan from another person and gave it to him.

Hadhrat Maymoon says that some people would call Hadhrat Abdullaah bin Umar ↔ a miser but they are wrong. I take an oath by Allaah! **Where there was benefit for the Aakhirah he would spend liberally but upon himself he would not spend without necessity.**[1]

g5G

[1] 'Tabqaat Ibn Sa'ad'

Ten thousand dirhams

Hadhrat Ayyoob bin Waa'il ↦relates that when he arrived in Madinah, a neighbour of Hadhrat Abdullaah bin Umar narrated to him that Hadhrat Abdullaah bin Umar ↔ received four thousand dirhams from Hadhrat Muawiyah ↔, four thousand from another person and two thousand as well as a shawl from yet another. The next day he went to the market and purchased one dirham of fodder for his horse on credit. I knew that he had just received a huge sum of money (so I was astonished) and went to his slave and asked her, "I wish to ask you something and tell me the truth. Did Abu Abdur Rahmaan ↔ not receive four thousand dirhams from Hadhrat Muawiyah ↔, four thousand from another person and two thousand as well as shawl from another?" The slave affirmed this and I told her that I had just seen Hadhrat Abdullaah bin Umar ↔ buying fodder on credit (despite him having this huge sum in his possession). The slave replied, "He distributed the ten thousand dirhams before sleeping last night. He then left home wearing the shawl and gave that away also after which he returned." I immediately went to the market and announced, "O traders! What will you do with so much wealth? Last night Hadhrat Ibn Umar ↔received ten thousand dirhams, which he gave away and today he is buying fodder on credit."[1]

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[1] 'Hilyatul Auliyaa'

Hadhrat Ibn Umar's adherence to the Sunnat of Rasulullaah

Hadhrat Ibn Sireen ↦ relates that he was in the company of Hadhrat Abdullaah bin Umar ↔ in Arafah during Hajj and when he left his tent he followed. When Hadhrat Ibn Umar ↔ reached the place of the Imaam of Hajj he performed Zuhr and Asr Salaah together and then remained standing (made Wuqoof) at Jabal Rahmah. We followed him and after sunset when the Imaam of Hajj left Arafah for Muzdalifah, we accompanied Hadhrat Abdullaah bin Umar ↔there. When Hadhrat Abdullaah bin Umar ↔ was close to Mazmeen, passing through a narrow area, he stopped and we also stopped. **We thought that he wished to perform Salaah here but his slave who was tending to the camels said to us that he did not wish to perform Salaah but when Rasulullaah passed this area he stopped to relieve himself, so Hadhrat Abdullaah bin Umar ↔ also stops here."**

Whenever Hadhrat Abdullaah bin Umar ↔ would reach a certain tree between Makkah and Madinah then he would rest there in the afternoon. He mentioned the reason for

this that Rasulullaah ﷺ rested in the afternoon beneath this very tree.

Hadhrat Mujaahid ↦ relates that they were travelling with Hadhrat Abdullaah bin Umar ↔ and when he passed a certain area he veered of the path and took another route. When we enquired why he had done this, he replied, "I had seen Rasulullaah do this that is why I did the same."

Hadhrat Naafi ↦ relates that when Hadhrat Abdullaah bin Umar ↔ would travel to Makkah then he would travel on different sides of the path and he would say, "I am doing this so that the hoofs of my animal will walk in the steps of the animal which Rasulullaah rode."[1]

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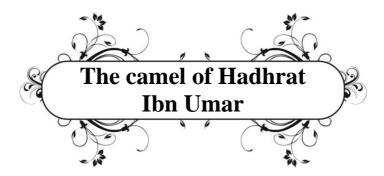
[1] 'Targheeb wat Tarheeb'

The camel of Hadhrat Ibn Umar

Hadhrat Abdullaah bin Umar narrates that he once bought a few camels and left them to graze in the pastures of the Baitul Maal (public treasury) until they were plump and fat. I then took them to the market place to sell when Hadhrat Umar happened to arrive. When Hadhrat Umar saw the plump camels he enquired who it belonged to and people informed him that it belonged to me. He then said out aloud, "O Abdullaah bin Umar! Wow! Amazing! The son of the Ameerul Mu'mineen!" I quickly arrived to enquire what was wrong and he asked me how I had acquired such well-bread camels. I informed him that I had purchased them and left them to graze in the pastures of the Baitul Maal (public treasury) and now I wish to sell them at a profit. Hadhrat Umar replied, "People must of being saying in the pastures, "Let the camels of the Ameer's son graze, let the camels of the Ameer's son drink (thus getting preferential treatment because you are my son).O Abdullaah! Sell these camels and keep the amount you had initially paid for them but deposit the profit into the Baitul Maal (public treasury) of the Muslims.[1]

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[1] 'Hayaatus Sahabah'

Makaatab slave

Hadhrat Maymoon bin Mehraan ↦ relates that Hadhrat Abdullaah bin Umar ↔ made one of his slaves a Makaatab[1] and stipulated the amount he was to pay in installments. When he paid the first installment, Hadhrat Abdullaah bin Umar↔ asked him where he had obtained the money from and he replied, "I have earned some of it and I begged for the other." Hadhrat Ibn Umar↔ replied, "You wish to feed me the filth of other people? Go! You are free for the pleasure of Allaah and take whatever you brought for yourself."[2]

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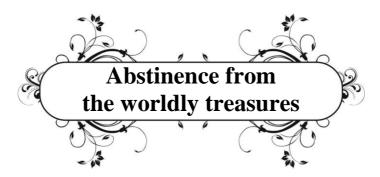
[1] A slave with whom an agreement is made that if he pays a specified amount of money, he will be freed.

[2] 'Hilyatul Auliyaa'

Abstinence from the worldly treasures

Hadhrat Maymoon ↦ reports that Hadhrat Muawiyah instructed Hadhrat Amr bin Aas to ascertain the intention of Hadhrat Abdullaah bin Umar (as to whether he is going to pledge his allegiance to Yazeed or) whether he intended to wage war or not. Hadhrat Amr bin Aas said to Hadhrat Abdullaah bin Umar, "O Abu Abdur Rahmaan! You are the Sahabi of Rasulullaah and the son of Ameerul Mu'mineen (Hadhrat Umar) and most eligible for Khilaafat. Why do you not rise up against the current Khalifah and when you do so, we will pledge our allegiance to you." Hadhrat Abdullaah bin Umar asked, "Are all the people in agreement with this opinion?" Hadhrat Amr bin Aas replied, "With the exception of a few, all are in agreement." Hadhrat Abdullaah bin Umar said, "If all the Muslims were in agreement with this except for three people for the area of Hijr then too I have no need for such a Khilaafat."

Hadhrat Amr bin Aas understood from this that he had no intention of revolting and asked, "Are you then ready to pledge your allegiance to that person upon whom all people are in agreement and who will write a huge amount of wealth and land in your name such that you and your children will have no

need thereafter." Hadhrat Abdullaah bin Umar replied, "I am surprised at you! Leave here and never again come and discuss this with me. My Deen is not in exchange for your Dirhams and Dinaars. I wish to leave this world in that condition that my hands are untainted by the treasures of this world."[1]

g5G

[1] 'Tabqaat Ibn Sa'ad'

Rasulullaah's advice to Hadhrat Ibn Umar

Hadhrat Abdullah bin Umar narrates that he accompanied Rasulullaah into one of the gardens of the Ansaar. Rasulullaah was picking up the dates that had fallen on the floor and was eating them. Rasulullaah asked me, "Why are you not eating?" I replied that I did not desire to eat dates. Rasulullaah replied, "However I desire to eat as this is the fourth day in which I have not eaten. If I desired I would supplicate to my Rabb and He would have granted me a Kingdom like that of Caesar and Khusroe. O Ibn Umar! Whatwill your condition be when you will stay with such people who will accumulate wealth to last them a year and will lack conviction?" Hadhrat Abdullaah bin Umar narrates that they were still in the garden when the verse was revealed,

"How many are the animals who do not *(even)* carry their own provision *(as you do)*? *(Despite this)*, Allaah *(still)* sustains them and you *(people)* as well *(you should have no fear of sustenance)*. He is the All Hearing *(hears all your Du'aas)*, the All Knowing *(knows your needs and will fulfill them)*." (Surah Ankaboot: 60)

Rasulullaah then said, "Allaah Ta'ala has not sent me to accumulate the wealth of this world nor chase after worldly desires. If a person accumulates wealth to see to the needs of the rest of his life then he should understand that life is in Allaah's hands (and he does not know how many days he has left). Listen well! I do not accumulate dirhams and dinaars nor do I keep anything for tomorrow."[1]

g5G

[1] 'Tafseer ibn Katheer'

The curry of Hadhrat Ibn Umar

Hadhrat Abdullaah bin Umar narrates, "I was having a meal in my home when my father, Hadhrat Umar arrived. I moved so that he could sit at the head of the eating mat (dastarkhaan). He recited 'Bismillaah' and placed a morsel of food in his mouth. After he ate the second morsel he said, "This curry seems unusually greasy" since it was not a meat curry but rather the meat was added to it later. I replied to him that I had went to the market place with two dirhams having the intention to purchase meat of a high grade but it was very expensive and instead I purchased a lower quality meat for one dirham and butter with the other Dirham. I thought to myself that in this manner every family member will have at least one piece of meat to eat. As soon as Hadhrat Umar heard this he said, "Whenever meat and butter were presented before Rasulullaah at the same time then he would eat one and give the other away as Sadaqah." I said to him, "O Ameerul Mu'mineen! Eat this curry now and the next time I have butter and meat simultaneously I will remember to do this (that is give one of them away as Sadaqah and not mix them both). However Hadhrat Umar replied that he is not prepared to partake in the meal.[1]

[1] 'Abu Dawood'

One can only marvel at the simplicity of the Sahabah and when one looks at one's own lifestyle then the great difference between them and us will become apparent. It is highly possible that not one of our meals does not consist of all those things that the Sahabah would find fault with. This is also a fundamental reason for one being deprived of blessings in ones sustenance.

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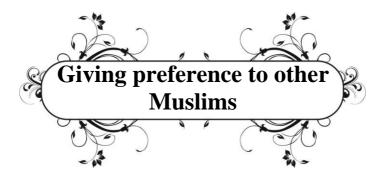
Giving preference to other Muslims

Hadhrat Hamza bin Abdullaah bin Umar ↦ reports that Hadhrat Abdullaah bin Umar ↔ would only partake of a meal if there was someone to join him and would never fill his stomach even if there was a large quantity of food. On one occasion Hadhrat Ibn Muthee'a ↦ came to visit him and saw that he had become very thin so he rebuked his wife, Hadhrat Safiyyah, "Do you not take care of him?" If you were to take care of him properly then perhaps he will pick up a little weight and no longer be so thin. So prepare a few good meals for him." Hadhrat Safiyyah replied, "This is exactly what we do but he invites his entire family and as well as other guests (and he hardly consumes anything). Why do you not speak to him in this regard?" Hadhrat Ibn Muthee'a said, "O Abu Abdur Rahmaan ↔! If you eat a few good meals then this weakness of yours will disappear." **Hadhrat Abdullaah bin Umar ↔ answered, "I have spent the past eight years such that I have never filled my stomach except on one occasion. Now you wish me to start eating to my fill when a few moments of my life remain."**[1]

[1] 'Hilyatul Auliyaa'

Refraining from eating to ones fill

Hadhrat Umar bin Hamza bin Abdullaah ↦ relates that he was sitting with his father when a person came to them and asked, "I wish to know what you said to Hadhrat Abdullaah bin Umar ↔ the day I saw you talking to each other in the area of 'Jarf'. Hadhrat Hamza bin Abdullaah ↦ replied that he had said to him, "O Abu Abdur Rahmaan! You have become extremely thin and you are now old. Those who sit in your gatherings do understand your status or your rank. Go home and tell your wife to prepare wholesome meals for you." **However Hadhrat Abdullaah bin Umar ↔ replied, "I take an oath by Allaah! I have not eaten to my fill for eleven years, but twelve years, in actual fact it has been fourteen years since I have filled my stomach. Now when the final moments of my life remains, you wish for me to start filling my stomach."**[1]

Eating to ones fill deprives one of the energy to engage in Ibaadat. When one eats to his fill his mind and body does not function optimally. It makes one feel more drowsy and increases bodily fluids which inevitably weakens the memory. Students are specifically advised to eat only what is necessary and to the best of their abilities should refrain from filling ones stomach. In this manner one will attain attentiveness which essentially required for learning.

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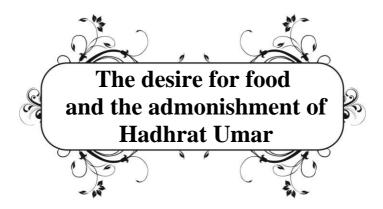
[1] ibid

Remedy for digestion

Hadhrat Abdullaah bin Adie ↦ was the slave of Hadhrat Abdullaah bin Umar, he arrived from Iraq and went directly to Hadhrat Abdullaah bin Umar. He greeted him and presented a gift before him. Hadhrat Abdullaah bin Umar asked what it was and he replied that it was 'Jawaarish". Hadhrat Abdullaah bin Umar enquired what 'Jawaarish' was and he replied that it was a medication that assists with digestion. **Hadhrat Abdullaah bin Umar replied, "I have not eaten to my fill in forty years what will I do with this 'Jawaarish'?"**

Hadhrat Ibn Sireen ↦ relates that a person once offered to prepare 'Jawaarish' for Hadhrat Abdullaah bin Umar. He enquired what 'Jawaarish' was and the person replied, "If you ever overeat such that it becomes difficult for you to breathe then use this and it will assist with the digestion." Hadhrat Abdullaah bin Umar replied, "In the past four months I have not eaten to my fill and this is not because I did not have any food to eat but rather I have lived with such people who would eat a meal at one time and remain hungry at the next."[1]

[1] 'Tabqaat Ibn Sa'ad'

The desire for food and the admonishment of Hadhrat Umar

Hadhrat Hasan ↦ reports that Hadhrat Umar ↔ once went to visit Hadhrat Abdullaah bin Umar ↔ and meat had just been placed before him. Hadhrat Umar ↔enquired about the meat and Hadhrat Abdullah bin Umar ↔ replied, "My heart desired to meat me so I went out and purchased some. Hadhrat Umar ↔ admonished him, "Do you eat everything that your heart desires? **Eating what your heart desires quite adequately qualifies as unnecessary spending."**[1]

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[1] 'Hayaatus Sahabah'

Hadhrat Ibn Umar's advice to his sons

Hadhrat Maymoon ↦ relates that one of the sons of Hadhrat Abdullaah bin Umar ↔ asked him for a loin cloth (Lungi) as it had holes in it. Hadhrat Abdullaah bin Umar ↔ told him to patch the hole and then wear it. The youngster was not pleased with this reply and **Hadhrat Abdullaah bin Umar ↔ said to him, "Fear Allaah and do not become of those people who squander their wealth in filling their stomachs and adorning their backs."**[1]

g5G

[1] 'Hilyatul Auliyaa'

Hadhrat Ibn Umar's love for Rasulullaah

Hadhrat Abdur Rahmaan bin Sa'ad reportsthat he was in the company of Hadhrat Abdullaah bin Umar when his foot fell asleep. I asked him, "O Abu Abdur Rahmaan! What has happened to your foot?" He replied that it had fallen asleep so I said to him take the name of the one you love the most and perhaps it will awaken. Hadhrat Abdullaah bin Umar without a second thought said, "Muhammed!" and as he did his foot became better and he straightened it again.[1]

g5G

[1] 'Tabqaat Ibn Sa'ad'

An incident from the youth of Hadhrat Ibn Umar

Hadhrat Abdullaah bin Umar narrates that when Hadhrat Umar embraced Islaam he enquired who the biggest blabbermouth of the Quraish was and he was told that it was Jameel bin Ma'mar Jamhi. The next morning Hadhrat Umar went to him and I followed as I wished to see what my father would do. I was still a child but able to understand what I saw. Hadhrat Umar went up to Jameel bin Ma'mar and told him, "O Jameel! Are you aware that I have become a Muslim and entered into the Deen of Muhammed ?" As soon as Jameel heard this he put on his shawl and walked out of the house. Hadhrat Umar followed him and I followed Hadhrat Umar until we arrived at the door of the Masjid-Haraam. Jameel then called out loudly, "O Quraish! Listen attentively! The son of Khattaab, Umar has abandoned his religion." The Quraish were sitting around the Ka'abah in their various groups. Hadhrat Umar then called out from behind Jameel, "He has misinformed you, I have become Muslim and recited the Shahaadah; Laa Ilaah Illalaahu Muhammedur Rasulullaah." As soon as they heard this they all fell upon Hadhrat Umar and fought with him until midday. Hadhrat Umar then tired and sat down with all the Mushrikeen surrounding him. **Hadhrat Umar said to them, "Do as your**

heart's desire for I take an oath the number of Muslims has reached three hundred and either you will give Makkah to us and leave or we will leave Makkah and settle elsewhere." This was all happening when all of a sudden an elderly man from the Quraish, wearing a Yemeni shawl and striped robe, came forward and said to them, "What has happened to you people?" They replied that Hadhrat Umar had abandoned his religion. The old man replied, "Leave him! A person has preferred something for himself, what do you intend to do about it. You know very well that his clan of the Banu Adie will not surrender one of their people to you. Let him be and you all leave from here."

Hadhrat Abdullaah bin Umar narrates, "I take an oath by Allaah! After the statement of this elderly person they all left Hadhrat Umar and it seemed as if a blanket was being lifted of him." Later when they had migrated to Madinah Hadhrat Abdullaah bin Umar asked Hadhrat Umar, "O my father! The day you embraced Islaam and the Kuffaar of Makkah were fighting with you, a person scolded them and they all departed after that; who was that person?" Hadhrat Umar replied, "O my son! That was Aas bin Waail Sahami."[1]

g5G

[1] 'Hayaatus Sahabah'

Hadhrat Ibn Umar's enthusiasm for Jihaad

Hadhrat Abdullaah bin Umar narrates, "On the battle of Badr I was presented before Rasulullaah but Rasulullaah did not permit me to participate on account of my age. There was not a sadder day for me than that. I was extremely upset because Rasulullaah had not granted me permission to participate and I spent the entire night crying. The following year (at Uhud) I presented before Rasulullaah and he permitted me to participate and I thanked Allaah." A person then asked Hadhrat Abdullaah bin Umar, "The day the two armies faced each other did you flee?" Hadhrat Abdullah bin Umar replied, "Yes but Allaah Ta'ala forgave us, I thank Allaah for that."[1]

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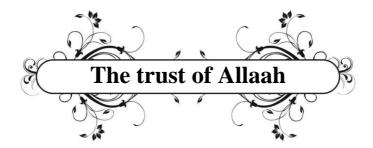
[1] ibid

The trust of Allaah

Hadhrat Mujaahid ↦ reports that they were departing on an expedition and Hadhrat Abdullaah bin Umar ↔ accompanied them to bid them farewell. When he was returning he said, "I do not have anything to give to you both at this moment but I have heard Rasulullaah say that whenever something is handed over to Allaah, Allaah Ta'ala will protect it. Therefore I hand the Deen, safety and the termination of your actions over into the trust of Allaah."[1]

g5G

[1] ibid

During the conquest of Makkah

The final defeat of the Quraish was the conquest of Makkah. Hadhrat Umar was twenty years old at the time and now an adult as well as a true Mujaahid amongst the rank of the Mujaahideen. Amongst his necessities for battle were a swift horse and a heavy spear. He had a small shawl and cutting grass for his horse when Rasulullaah's gaze fell upon him and he said in praise, "A servant of Allaah (Abdullaah), truly a servant of Allaah."

After Makkah was conquered, Rasulullaah entered the Ka'abah and Hadhrat Abdullaah bin Umar followed him. Hadhrat Abdullaah bin Umar himself narrates, "Rasulullaah entered Makkah from the upper portion mounted on his camel. Hadhrat Usaamah bin Zaid was riding with Rasulullaah and Hadhrat Bilaal and Hadhrat Uthmaan bin Talha were ahead of Rasulullaah. Rasulullaah seated his camel in the courtyard of the Ka'abah and asked for the keys of the Ka'abah. The Ka'abah was opened and they all three entered simultaneously. I was the first to enter the Ka'abah after them."[1]

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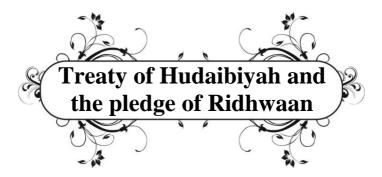
[1] 'Hayaatus Sahabah'

Treaty of Hudaibiyah and the pledge of Ridhwaan

Hadhrat Abdullaah bin Umar rode with Rasulullaah on the occasion of the treaty of Hudaibiyah in 6 A.H and even had the honourof taking part in the pledge of Ridhwaan such that he was ahead of his father in taking the pledge. This occurred in the following manner that Hadhrat Umar sent Hadhrat Abdullaah bin Umar to fetch a horse from one of the Ansaar so that he may mount it in the case of battle. Hadhrat Abdullaah was about to return when he saw the Sahabah pledging their allegiance to Rasulullaah, he then stopped and pledged his allegiance before returning with the horse. He then informed Hadhrat Umar about the pledge and he too went to pledge his allegiance."[1]

g5G

[1] 'Bukhaari'

The successor of Hadhrat Umar

When the final moments of Hadhrat Umar's life arrived and he learnt from his sister Ummul Mu'mineen Hadhrat Hafsah that Hadhrat Umar has not selected a successor, fearing the difficulties that could afflict the Muslims if they were left without a Khalifah, he came before his father and discussed the matter with him. He relates, "I plucked up the courage to go before my father but was hesitant as I knew that I was taking the weight of a mountain upon my shoulders. When I reached my father, he first enquired about the condition of the Muslims after which I said, "I come before you with the concerns of the people at heart, they are fearful that you will not appoint a successor. Hypothetically if the shepherds tending to your sheep and camels were to leave them and come to you, what would happen to them? At this moment protecting the Muslims is far more important than that." Hadhrat Umar was pleased with the analogy that he had drawn and after thinking it over replied, "Allaah Ta'ala is their protector. If I do not appoint my successor then it is of no problem as Rasulullaah too did not appoint a successor and if I do appoint a successor then too it is no problem as Hadhrat Abu Bakr appointed a successor." Hadhrat Abdullaah bin Umar narrates, "When he took the

names of Rasulullaah and Hadhrat Abu Bakr , I understood that he would prefer the practice of Rasulullaah and would not appoint his successor. He left the decision of his successor in the hands of a group of the Muslims, which included the most senior Sahabah at that time.[1]

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[1] 'Bukhaari'

The profound knowledge of Hadhrat Ibn Umar

Hadhrat Abdullaah bin Umar in addition to mastering the recitation of the Quraan had a deep understanding of the Quraan which can be gauged by the fact that **he spent fourteenyears memorisingSurah Baqarah (studying and researching all the laws and intricate points mentioned in this Surah).** This deep insight awarded him a unique status amongst the Sahabah. He had acquired this ability during his youth.

Hadhrat Abdullaah bin Umar would attend the discourses of Rasulullaah along with the other senior Sahabah. On one occasion Rasulullaah recited the verse,

"Do you not see *(reflect upon)* how Allaah gives the example of the pure word *(the Kalimah)* as a pure tree *(such as the date palm)*, the roots of which are set firm and the branches of which reach into the shy *(it is firm beneath and above the ground)*. It bears fruit every season by the command of its Rabb." (Surah Ibraheem: 23,24)

and asked the Sahabah which is that tree that resembles a Muslim, its leaves never decay and it bears fruit every season. All the Sahabah remained silent even Hadhrat Abu Bakr and Hadhrat Umar until Rasulullaah himself said that it was the date tree. Hadhrat Abdullaah bin Umar knew which tree

Rasulullaah was referring to but on account of the silence of the senior Sahabah he too remained silent. When he mentioned this to Hadhrat Umar he said, "Why did you not give the answer? It would have extremely beloved to me if you would have."[1]

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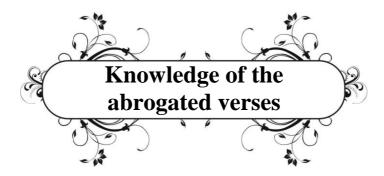
[1] 'Bukhaari'

Knowledge of the abrogated verses

At times lack of knowledge regarding the abrogated verses of the Quraan creates doubts in the minds of people and Hadhrat Ibn Umar would remove these with his profound knowledge of the Quraan. A person recited this verse from the Noble Quraan,

"Verily those who hoard *(amass)* gold and silver and do not spend it in the way of *(for the pleasure of)* Allaah, then give them the good news of a painful punishment *(for hankering after worldly desires)*."(Surah Taubah: 34)

Which made him doubt that perhaps more was required from one's wealth to be given in Allaah's path, even after paying Zakaat, such that one would be punished severely for not giving it. He asked Hadhrat Abdullaah bin Umar about it and he said, "This is a warning for those people who hoard gold and silver and do not pay Zakaat on it. This verse was revealed before the incumbency of Zakaat. Zakaat makes one's wealth apparent (and will not be considered as hoarding)."[1]

[1] ibid

Obedience to the leader

The memorization and research of Hadeeth transformed Hadhrat Abdullaah bin Umar into a river of knowledge from whom thousands of people quenched their thirst. Numerous Ahaadeeth have been narrated from him. **Hadhrat Abdullaah bin Umar lived for sixty years after the demise of Rasulullaah□, in which he remained only occupied in the propagation of knowledge.** This is the main reason why he did not accept any government post, so that this blessed preoccupation would not cease. He would conduct a regular discourse in Madinah and the best opportunity for propagation, which he used, was the occasion of Hajj, in which Muslims from various parts of the world would gather. He would issue rulings and narrate Ahaadeeth on these occasions that would quickly be transmitted across the Islaamic empire.

Zaid bin Aslam reports from his father that he accompanied Hadhrat Abdullaah bin Umar when visiting Abdullaah bin Muthee'a, who welcomed him and spread his shawl for him to sit on. Hadhrat Abdullaah bin Umar said, "I have come only to narrate one Hadeeth to you; Rasulullaah□ has said, "Whoever discards his obedience to the Ameer will come forward on the Day of Qiyaamah with no argument in his

favour, and whoever separates from the main group of Muslims and passes away, dies a death of ignorance."[1]

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[1] 'Musnad Ahmed'

Abundant salaam

Hadhrat Thufail bin Ubay bin Ka'ab (↔)↦ relates that he would visit Hadhrat Abdullaah bin Umar↔ and together they would go to the marketplace. Hadhrat Abdullaah bin Umar↔ would greet every trader, customer, and poor person and in essence every Muslim he passed.

One day when I visited him, he took me to the marketplace. I asked him, "Why do you come here? You do not stop at any stall nor ask the price of anything or even join any of their gatherings. Let us stop here and talk for a while" **Hadhrat Abdullaah bin Umar↔ replied, "I come to the marketplace to greet people, so greet every person you meet."**

In one narration it is reported that he said, "I come to the market to greet people so I greet whomever I meet."[1]

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[1] 'Hayaatus Sahabah'

Hadhrat Ibn Umar's style of teaching

Hadhrat Abdullaah bin Umar ↔ would always remain engaged in teaching. One of his students, Ali bin Abdur Rahmaan, relates that he was playing with the stones on the ground while in Salaah and after Salaah completed, Hadhrat Abdullaah bin Umar ↔ admonished him saying, "Perform Salaah in the manner that Rasulullaah □ used to perform Salaah." Thereafter Hadhrat Abdullaah bin Umar demonstrated the manner in which Rasulullaah □would perform Salaah.[1]

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[1] 'Muwatta Imaam Maalik'

Precaution in issuing rulings

Hadhrat Abdullaah bin Umar was extremely cautious in issuing rulings as he was in narrating Hadeeth and would not issue a ruling until he was entirely convinced that was the answer. Hafiz Ibn Abdul Bar has reported in 'Istie'aab' that he showed the utmost precaution in his actions and in issuing Deeni rulings, and would only act or issue a decree after deliberating upon it thoroughly.

If he did not have any knowledge about a certain aspect then he would express his lack of knowledge frankly. On one occasion a person asked him a question regarding which he had no knowledge to which he answered, "I do not know." The person was so amazed at his frankness that he praised him, "Ibn Umar is such an honest person that he candidly states what he does not have knowledge of."

Uqbah bin Muslim reports that a person asked Hadhrat Abdullaah bin Umar a question and he replied, "I do not know! You wish to turn my back into a bridge of Jahannam so that you can say, "Ibn Umar gave us this ruling".

Hadhrat Abdullaah bin Abbaas was amazed at this practice of Hadhrat Abdullaah bin Umar and would say, "I am amazed at

Ibn Umar ; if he has the slightest doubt regarding a ruling then he remains silent and sends the enquirer away. If after issuing a ruling, he learns that he erred then he immediately retracts his ruling and informs everyone of the correct ruling."

On one occasion Hadhrat Abdur Rahmaan bin Abu Hurairah asked him about the dead creatures of the sea, whether it is permissible to consume or not, and he said that it was impermissible. He then asked for the Quraan and found the verse, "Permissible for you is the prey of the sea and its food." He sent a message to Hadhrat Abdur Rahmaan informing him that it is permissible.

He would forbid other Muftis from issuing rulings based upon their own opinion or reasoning. Hadhrat Jaabir was the Mufti in Basra and when Hadhrat Abdullaah bin Umar met him he gave him the following advice, "You are a Mufti and people send their queries to you. Do not issue a ruling without referring to the Quraan and Sunnat of Rasulullaah ."[1]

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[1] 'A'alaamul Muqi'een'

Hadhrat Ibn Umar's fear for Allaah

Fear for Allaah is the basis of all noble deeds. Fear for Allaah means that the remembrance of Allaah causes one's heart to tremble. Allaah Ta'ala praised the Sahabah in the Quraan,

"The Mu'mineen are those whose hearts tremble *(vibrate)* when Allaah is mentioned." (Surah Anfaal)

This verse accurately describes Hadhrat Abdullaah bin Umar ﷺ. Whenever he would recite the verse,

"Has the time not come for the hearts of the Mu'mineen to submit to Allaah's remembrance *(earnestly)* and to the truth that has been revealed?"(Surah Hadeed: 16)

Then he would begin involuntarily begin trembling.
On one occasion Hadhrat Umair ﷺ recited the verse, "And what will your condition be when we summon a witness from every Ummat" and Hadhrat Abdullaah bin Umar ﷺ began crying so profusely that his beard and robe became wet. It had such an effect on those sitting near to him that they too were unable to control themselves.

During the period of turmoil when many people approached him to become Khalifah, despite his status, virtues, and piety, he refused to accept the position.

Hadhrat Naafi ↦ narrates that he heard Hadhrat Abdullaah bin Umar ↔ supplicate while clinging to the Ka'abah, "O Allaah! You know very well that I onlyopposed the Quraish in attaining worldly position out of fear for You."[1]

g5G

[1] 'Usdul Ghaabah'

Pleasure in Ibaadat

Hadhrat Abdullaah bin Umar ↔ was extremely pious and devout and would spend most of his time engaged in Ibaadat. Hadhrat Naafi ↦ reports that Hadhrat Abdullaah bin Umar would spend the entire night performing Salaah and when dawn would draw close, he would ask if the first light of dawn had become apparent. If I told him it had then he would remain engaged in Istighfaar (seeking forgiveness) until sunrise and if I told him it had not then he would continue performing Salaah. It was his daily practice that as soon as the sun rose he would leave Masjidun Nabawi, fulfil his needs in the marketplace, perform Salaah, and then return home.

Muhammed bin Zaid reports from his father that Hadhrat Abdullaah bin Umar would wake four or five times during the night and perform Salaah.

Hadhrat Ibn Sireen ↦ relates that Hadhrat Abdullaah bin Umar ↔ would complete the recitation of the entire Quraan in one night. He performed Hajj every year such that even during the times of dispute when Makkah was not safe, he did not abandon performing Hajj. When he intended to perform Hajj during the battle between Hadhrat Abdullaah bin Zubair↔ and Hajjaaj bin Yusuf, people tried to prevent him from going saying that this was not the time

to perform Hajj. He replied, "If they stop me then I will stop in the manner that Rasulullaah was stopped by his enemies (during the treaty of Hudaibiyah) and he stopped. If they do not prevent me then I will perform Tawaaf and Sa'ee (i.e. Umrah)." He set out with the intention of Umrah only because Rasulullaah had made the intention for Umrah on the occasion of the treaty of Hudaibiyah, so that he could emulate Rasulullaah . He was well-versed in all laws of this nature and was particularly proficient with the laws of Hajj, **such that he was regarded as the most knowledgeable with regards to Hajj amongst the Sahabah.**

He would not abandon even the simplest of acts. He would make a fresh Wudhu for each Salaah and would walk slowly towards the Masjid so that he may gain additional reward with each extra step taken towards the Masjid.[1]

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[1] 'Tabqaat Ibn Sa'ad'

Replica of Rasulullaah ﷺ

The lifestyle of Hadhrat Abdullaah bin Umar closely resembled the lifestyle of Rasulullaah ﷺ such that some people would say that Hadhrat Abdullaah bin Umar was obsessive. He did not only adhered to the practice of Rasulullaah ﷺ in acts of worship but would even emulate Rasulullaah ﷺ in his mannerisms and actions, **to the extent that when he would perform Hajj he would rest at all those places where Rasulullaah ﷺrested and performed Salaah at all those places where Rasulullaah ﷺ performed Salaah. In addition he would take the same path that Rasulullaah ﷺ would take such that even if Rasulullaah ﷺ stopped at a certain place to perform ablution then he too would stop thereand do the same. Rasulullaah ﷺ would travel to Masjid Qubaa on foot and by conveyance and this was the practice of Hadhrat Abdullaah bin Umar as well. Rasulullaah ﷺ would stop at Dhul-Hulaifah and perform Salaah and Hadhrat Abdullaah bin Umar would as well.**

To accept an invitation especially of a Waleemah (marriage feast) is Sunnat and Hadhrat Abdullaah bin Umar would decline an invitation to a Waleemah even if he was fasting even if he did not eat anything, he would honour the invitation.

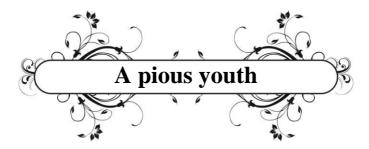
Before entering Makkah Rasulullaah would rest for a while at Bathhah and Abdullaah bin Umar would also always rest there before entering Makkah.

His manner, personality and dressing also resembled that of Rasulullaah .

He would touch the Rukne-Yemaani, open his Ihraam during the days of Tarweehah, use red Henna, and wear sandals. When he was asked about these practices, he said "This was the practice of Rasulullaah ." In essence whatever was the practice of Rasulullaah , whether related to Ibaadat or personal preference, Hadhrat Abdullaah bin Umar regarded it incumbent to follow.[1]

g5G

[1] 'Siyarus Sahabah'

A pious youth

Hadhrat Abdullaah bin Umar's life was a perfect example of abstinence and piety. People would often say that there were many others like Hadhrat Umar during his lifetime but there were none like Hadhrat Abdullaah bin Umar in his era. Generally people become pious and ascetic when they are old but Hadhrat Abdullaah bin Umar was inclined towards piety and asceticism in his youth and from all the youth of the Quraish restrained his desires the most. Hadhrat Jaabir would say, "I have not seen any person like Hadhrat Abdullaah bin Umar, who was not tempted by the attractions of this world such that he was never stained by its filth."

There can be no greater proof of his piety than the testimony of Rasulullaah, who called him a pious youth. The incident is as follows. Hadhrat Abdullaah bin Umar had a habit from a young age to sleep in the Masjid and on one occasion he saw in a dream the angels of Jahannam. He mentioned this to his sister, Hadhrat Hafsah who asked Rasulullaah about it. Rasulullaah said, "Abdullaah is a pious youth. If only he would perform Tahajjud Salaah." After hearing this Hadhrat Abdullaah bin Umar always remained engaged in Salaah and this remained his practice till the end of his life.

On one occasion Hadhrat Jaabir said, "If you wish to see a companion of Rasulullaah who has not changed in the least since the demise of Rasulullaah then look at Abdullaah bin Umar ."[1]

g5G

[1] 'Mustadrak Haakim'

Standing for the truth

Once Hajjaaj bin Yusuf was delivering a Khutbah in which he falsely accused Hadhrat Abdullaah bin Zubair of altering the Quraan (Allaah forbid). Hadhrat Abdullaah bin Umar immediately stood and refuted this and said to him, "You speaking lies! Neither does Ibn Zubair have the ability to do so nor do you."

Hajjaaj bin Yusuf annoyed by this refutation before everyone and decided to seek revenge for the embarrassment caused by him and this was ultimately what led to his murder.[1]

g5G

[1] 'Tabqaat Ibn Sa'ad'

The supplication of Hadhrat Ibn Umar

Hadhrat Abdullaah bin Umar ↔ was given many opportunities wherein he could have attained fame, distinction, wealth, and fortune but he turned his back upon it, never even glancing towards it. After the martyrdom of Hadhrat Uthmaan ↔, people insisted that he take the post of Khalifah but he refused completely and did not involve himself in the trials and tribulations of that hour. One incident is worth mentioning in this regard which would make his actual character known.

Hadhrat Sufyaan Thouri ↦ reports from Imaam Sha'bie ↦ that on one occasion Hadhrat Abdullaah bin Zubair ↔, Mus'ab bin Zubair ↔, Abdul Malik bin Marwaan and Hadhrat Abdullaah bin Umar ↔ were sitting together around the Ka'abah. They decided that each of them will hold on to the Rukne-Yemaani and ask for their hearts desire. Hadhrat Abdullaah bin Zubair↔ stood first and supplicated, "O Allaah! You are the greatest and great things can be asked from You. Therefore I ask You by Your throne, Your Honour, Your Nabi and Your Being to grant me life until that time that Hijaaz comes under my control and my Khilaafat is accepted by everybody."

Hadhrat Mus'ab bin Zubair↔ was next and after holding the Rukne-Yemaani supplicated, "O Allaah! You are the Rabb of

everything and everything will return to You. I ask You by Your Majesty through which You control the entire world, to let me live until that time that I become governor of Iraq and Sakeenah comes into my wedlock." Abdul Malik bin Marwaan was next to supplicate, "O Rabb of the earth and sky! I ask You for that which Your obedient servants asked for by Your instruction; I ask You by Your Greatness, by the right of the Haram and those residing in it to not let me die until I establish rule over the east and west and I slay all those who rebel against me." After they had completed supplicating that person stood, who had no regard for the world and its treasures (Hadhrat Abdullaah bin Umar) and these words parted from his lips, "You are Rahmaan, You are Raheem! I ask you by Your Mercy which overcomes Your anger, do not disgrace me in the Aakhirah and by Your mercy grant me Jannat."[1]

g5G

[1] 'Siyarus Sahabah'

An excellent example

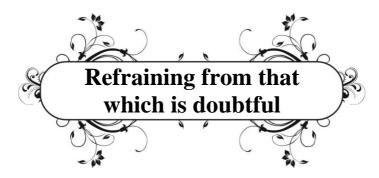
Once a person asked Hadhrat Abdullaah bin Umar about the verse,

"When you travel *(more than 88 km)* on earth *(for whatever purposes)*, there is no sin on you should you shorten *(reduce)* your Salaah if you fear an attack from the Kuffaar."(Surah Nisaa: 101)

(In which shortening Salaah was mentioned to be on account of fear) "Whereas in Mina we are at peace and have no fear, so should we shorten our Salaah here as well?" Hadhrat Abdullaah bin Umar replied, "Rasulullaah is an excellent example to follow (and he shortened his Salaah so you too should do the same)."[1]

g5G

[1] 'Hayaatus Sahabah'

Refraining from that which is doubtful

Hadhrat Abdullaah bin Umar always abstained from that which was doubtful on account of his extreme fear for Allaah. Marwaan bin Hakam erected a stone to indicate the direction of Qiblah. Hadhrat Abdullaah bin Umar regarded it as Makruh to face towards it and perform Salaah, as it resembled worshipping a stone.

In a similar manner Hadhrat Abdullaah bin Umar as well as other Sahabah, even during the Khilaafat of the Khulafaa Raashideen, rented out their land for farming. However on one occasion Hadhrat Raafi bin Khadeej mentioned that Rasulullaah had prohibited renting out one's land for farming. Hadhrat Abdullaah bin Umar sought confirmation of this narration but still abandoned renting out his land on the probability that Rasulullaah could have prohibited it.

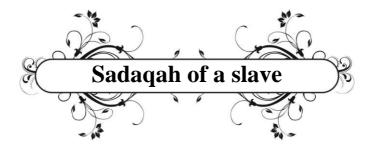
He would not eat cucumber and melon only because manure was used to fertilize the soil and they had been in direct contact with it.

On one occasion a person gave Hadhrat Abdullaah bin Umar date vinegar as gift. When he discovered it was vinegar made from dates, he had it cooked fearing that it might intoxicate.

Even though there is a difference of opinion regarding the issue of singing[1] caution dictates that we refrain. Whenever he would here his son singing he would admonish them.[2]

g5G

1 'Without any musical instrument.
2 'Siyarus Sahabah'

Sadaqah of a slave

Hadhrat Abdullaah bin Umar would not accept Sadaqah and even if there was a doubt that it was Sadaqah he would not accept it. Once when he went to the marketplace he came across a goat having plenty milk. He gave it to his slave as a gift and paid for it himself. Hadhrat Abdullaah bin Umar loved to break his fast with milk, therefore the slave put some of its milk before Hadhrat Ibn Umar before he was about to break his fast. Hadhrat Abdullaah bin Umar said, "This milk is from the sheep and the sheep belongs to the slave to whom I gave it as Sadaqah, so this milk is also of Sadaqah."[1]

g5G

[1] 'Tabqaat Ibn Sa'ad'

Dislike of fancy carpets

Once Hadhrat Abdullaah bin Umar went to eat at another person's house, which had a carpet with flowers imprinted on it. When the food was placed before him, he extended his hand but then pulled it back again saying, "It is necessary to honour an invitation but I am fasting." This excuse was because of the fancy flower imprinted carpet.[1]

g5G

[1] ibid

Dislike of fancy garments

Once while in Ihraam, Hadhrat Abdullaah bin Umar ↔ felt cold and asked for a shawl. He wrapped himself in it and rested. When his eyes opened, his gaze fell upon the flowers and patterns which had been embroidered into it and said, "Had it not had this then it would not have been a problem to use it."[1]

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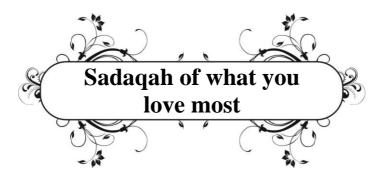
[1] 'Al-Isaabah'

Sadaqah of what you love most

The name of Hadhrat Abdullaah bin Umar stands out in the field of Sadaqah and charity. Spending three thousand and four thousand dirhams at a time in charity was his normal practice and at times he would give twenty thousand dirhams away in one sitting, while on one occasion he gave away thirty thousand dirhams at one time. Spending of what you love most is a condition for attaining piety, as stated in the Quraan,

"You shall never reach *(true, perfect)* righteousness until you spend of that which you love." (Surah Aal-Imraan: 92)

Hadhrat Abdullaah bin Umar was a personification of this verse. He would always spend that in the path of Allaah which he loved most. The slave whom he loved, he would immediately set free for the pleasure of Allaah and he loved that slave who was punctual and devout with Ibaadat. His slaves knew this and would remain engaged in worship in the Masjid. When Hadhrat Abdullaah bin Umar would find them exerting themselves in Ibaadat, he would set them free. His friends advised them that they were only engaging in Ibaadat to attain freedom and are in reality fooling you. He replied,

"Whoever will fool me by engrossing himself in Ibaadat, I am willing to be fooled by him."

Hadhrat Abdullaah bin Umar ↔ loved one of his slaves dearly and after setting her free performed her marriage to one of his other slaves and from this union a child was born whom he had great affection for.

In a similar manner he set one of his slaves whom he loved dearly and said, "You shall never reach *(true, perfect)* righteousness until you spend of that which you love."

He constantly set free slaves that the number of slaves he had set free exceed one thousand. On one occasion he purchased an extremely fine camel and proceeded for Hajj. As he was travelling he found that a liking for the camel had come into his heart so he immediately climbed off, ordered its provisions to be removed and included it amongst the animals to be sacrificed.[1]

g5G

[1] 'Siyarus Sahabah'

Assistance to the needy

Assisting the needy was another one of his meritorious qualities and would prefer to remain hungry himself but would ensure that their stomachs were filled. His wife would often complain about thisexceptional generosity and say, "The food I prepare for him he gives to the needy."

The poor were well aware of this and would therefore deliberately sit close to him in the Masjid, so that he would take them along with him when he left the Masjid. On one occasion his wife sent food to these poor people before hand, instructing them not to sit close to him nor come home with him if he instructs them too. When Hadhrat Abdullaah bin Umar ↔ returned home according to his routine, he angrily ordered them to invite these poor people to join him for meals and said, "Do you desire that I spend the night hungry?" and he remained hungry that night because of the actions of his wife.[1]

g5G

[1] 'Tabqaat Ibn Sa'ad'

The generosity of Hadhrat Ibn Umar

If a poor person were to arrive at the table of Hadhrat Abdullaah bin Umar then he would give him his share and spend the day fasting. On one occasion he desired to eat fish and his wife, Hadhrat Safiyyah, prepared a meal of delicious fish for him. It had just been placed before him when the voice of a needy person begging was heard at the door. Hadhrat Abdullaah bin Umar ordered her to give him the fish but she excused herself. He again instructed her to do so telling her that this was his desire but his wife excused herself and instead gave the poor man one dirham. Hadhrat Abdullaah bin Umar then consumed the fish.

Once Hadhrat Abdullaah bin Umar was ill and a bunch of grapes was purchased for him from the marketplace. A beggar arrived at the door and Hadhrat Abdullaah bin Umar ordered them to give the grapes to the beggar. They said that he should eat the grapes and something else will be given to the beggar. Hadhrat Abdullaah bin Umar insisted that the grapes should be given to him and finally they were to comply, while a servant went to purchase another bunch of grapes for Hadhrat Ibn Umar.

This generous treatment was reserved for the needy, who are in reality most deserving of such treatment. If a healthy, well-fed

person happened to visit him then he would not invite him to join him for meals but his brother or sons would invite him but if he saw any poor or needy person then he would immediately invite him. He would admonish his family saying, "These people invite the healthy and well-fed and disregard those who are needy and hungry."[1]

g5G

[1] 'Siyarus Sahabah', 'Tabqaat Ibn Sa'ad'

Hospitality is for three days

Hadhrat Abdullaah bin Umar in addition to his immense generosity upon the poor and needy was also charitable to his peers. If any person ever forgot to return something to him the he would give it to them and not accept it back. Hadhrat At'aa ↦ narrates that he once took two thousand dirhams from Hadhrat Abdullaah bin Umar ↔as a loan and when he finally went to repay the loan, Hadhrat Abdullaah bin Umar ↔ refused to accept it and gave it back to him.

OnceHadhrat Abdullaah bin Umar ↔ took a loan from another person and when he repaid the loan he gave him more than he had borrowed. The creditor said that it was more than he had given him and Hadhrat Abdullaah bin Umar ↔ replied that he had done so intentionally.

Hadhrat Naafi ↦ relates that he would distribute twenty thousand dirhams at a time on the instruction of Hadhrat Abdullaah bin Umar ↔. If any person would come begging after it had been distributed then Hadhrat Abdullaah bin Umar ↔ would take a loan from another to give to the beggar.

He would fast most of the time when he was not on a journey but if any guest arrived then he would break his fast as it is seen as inhospitable to fast in the presence of a guest.

The principle is that after a person has remained a guest of another for three days, he should see to his own needs thereafter. When Hadhrat Abdullah bin Umar ↔ would stay at the home of Hadhrat Abdullaah bin Khaalid when in Makkah but after three days would see to his own needs from the marketplace.[1]

g5G

[1] 'Siyarus Sahabah'

The friends of one's father

On one occasion Hadhrat Abdullaah bin Umar ↔ was traveling when he met a person on the road. Hadhrat Abdullaah bin Umar ↔ greeted him and then gave the saddle of his horse and his turban to him as a gift. Hadhrat Ibn Dinaar ↦ had accompanied him on this journey and seeing the immense generosity of Hadhrat Abdullah bin Umar ↔ said, "May Allaah have mercy upon you! This person would have been pleased with much less (so why were you so generous to him?)" Hadhrat Abdullaah bin Umar ↔replied, "His father was the friend of my father. **I heard Rasulullaah say, "The most virtuous deed is showing kindness to the friends of one's father."**[1]

g5G

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[1] ibid

The hand on top is better than the hand at the bottom

Despite his immense generosity to others, he led an extremely simple and ascetic life. He never begged from any person and when others wished to remain in his service, he would refuse that as well. Abdul Azeez bin Haroon once wrote to him asking Hadhrat Abdullaah bin Umar to inform him of his needs and Hadhrat Abdullaah bin Umar replied, "Assist those who are under you whom it is incumbent to assist. The hand on top is better than the hand at the bottom." The hand on top refers to the person who gives and the hand at the bottom refers to the one who receives.[1]

g5G

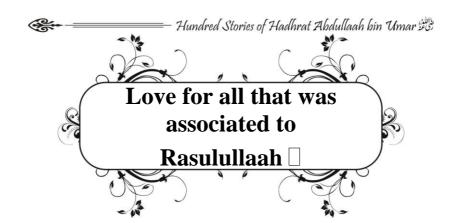
[1] ibid

Love for the Ahle beit

Love for Rasulullaah was the governing force of his life and the presence of Rasulullaah was a means of solace for him. After the demise of Rasulullaah, he remained indifferent to this worldly life and never built a house or a garden anywhere. Whenever the name of Rasulullaah would be taken he would instinctively begin to weep and whenever he would return from a journey, he would first go to the blessed grave of Rasulullaah and send salutations (Durood) upon him. This intense love for Rasulullaah created a deep affection for the family of Rasulullaah. On one occasion a person came to ask Hadhrat Abdullaah bin Umar about whether there is Kaffaarah for killing a Mosquito (while in Ihraam). Hadhrat Abdullaah bin Umar asked where he was from and he replied that he was from Iraq.

Hadhrat Abdullaah bin Umar replied, "O people! Look at this man! He wishes to know if there is any Kaffaarah for killing a Mosquito whereas they are the very ones who martyred the beloved of Rasulullaah, regarding whom Rasulullaah said, "These two (Hadhrat Hasan and Hadhrat Hussein) are flowers from my garden."[1]

[1] 'Bukhaari'

Love for all that was associated to Rasulullaah

Hadhrat Abdullaah bin Umar's love was not only restricted to the family of Rasulullaah but he loved everything that was associated to Rasulullaah. **Rasulullaah would often rest beneath a certain tree; Hadhrat Abdullaah bin Umar would water it and tend to it so that it would not dry up.** He had such a love for the city of Rasulullaah, Madinah Munawwarah, that he would not leave it even in times of difficulty. On one occasion his slave complained to him of the difficult and harsh conditions they were in, seeking permission to leave Madinah, and he explained to his slave that **Rasulullaah had said, "Whoever bares the difficulties of Madinah patiently, I will intercede for him on the Day of Qiyaamah."**[1]

Today we too claim to love Rasulullaah but ours is an empty claim with our actions being void of true love for Rasulullaah. The greatest sign of love for Rasulullaah is that one obeys the instructions of Rasulullaah as love necessitates obedience.

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[1] 'Musnad Ahmed'

تعصى الاله وانت تزعم حبه
هذا محال فى القياس بديع
لو ان حبك صادقا لاطعته
ان المحب لمن يحب يطيع

You disobey Allaah yet claim to love Him

This is impossible and cannot be conceived

If your love was true you would have obeyed Him

Verily lovers are obedient to the one's they love

The love which the Sahabah had for Rasulullaah was true love which radiated with obedience to him.

g5G

Candourbefore the ruler

Standing up for the truth and candidness has always been the trait of the scholars of truth and they never bowed their heads to the slavery of their rulers. Hadhrat Abdullaah bin Umar ؓ was also among these great scholars of the truth. He would openly rebuke the harsh stance and treatment of The Khilaafat of Banu Umayyaah. The tyranny and oppression at the hands of Hajjaaj had become unbearable and none had the courage to oppose him except for Hadhrat Abdullaah bin Umar ؓ who never shied away from speaking the truth before him. On one occasion Hajjaaj was delivering the Khutbah and Hadhrat Abdullaah bin Umar ؓ said, "This is the enemy of Allaah; he has violated the sanctity of the Haram, damaged the Ka'abah and killed the friends of Allaah."

Once Hajjaaj said in his Khutbah that Hadhrat Abdullaah bin Zubair ؓ has altered the Quraan and Hadhrat Abdullaah bin Umar ؓ immediately reprimanded him saying, "You are speaking lies, neither does Hadhrat Ibn Zubair ؓ have the ability to do so and neither do you."

When Hajjaaj came to visit Hadhrat Abdullaah bin Umar ؓ in his final moments and said to him, "If only I knew who had stabbed you then I would punish him." Hadhrat Abdullaah bin

Umar replied, "It was your dagger." Hajjaaj asked how was this possible and Hadhrat Abdullaah bin Umar answered, "You mutilated bodies during the time of Hajj and allowed weapons to be drawn in the Haram, and you still wish to know who stabbed me."

Hajjaaj was once delivering the Khutbah in the Masjid and continued with the lecture until the time of Asr was about to expire. Hadhrat Abdullaah bin Umar yelled out that the time for Salaah was about to expire so terminate your sermon. Hajjaaj did not hear this, so Hadhrat Abdullaah bin Umar repeated his statement. This time Hajjaaj ignored him. Hadhrat Abdullaah bin Umar repeated this for the third time and said to the gathering, "When I stand then you stand as well." As he stood he addressed Hajjaaj saying, "It seems as if you have no regard for the importance of Salaah." Hajjaaj descended from the Mimbar and performed the Salaah, after which he asked Hadhrat Abdullaah in Umar why he had acted in that manner. Hadhrat Abdullaah bin Umar replied, "We come to the Masjid to perform Salaah, therefore when the time of Salaah arrives you should perform Salaah immediately. After the Salaah you can continue with your sermon for as long as your heart desires."[1]

g5G

[1] 'Tabqaat Ibn Sa'ad'

Honoring the rights of man

Islaam removed all forms of hierarchy and divisions that belittle a few and grants honour to others. Hadhrat Abdullaah bin Umar ؓ was a living example of fair-handedness and equality and disliked all forms of discrimination. If people would stand in honourof him then he would not sit with them. He would also treat his slaves as equals and would teach them how to honour themselves. It was the general practice that a slave would write the name of his master before his own but Hadhrat Abdullaah bin Umar ؓ had instructed his slaves to write their names before his. He would seat his slaves next to him when eating meals. At one time they were about to partake of meals when someone else's slave passed by. He invited him to join them for meals as well and seated him next to him. He would be concerned for the meals of hisslaves in the same manner that he would be concerned for his own children.

Once there was a delay in the meal and he enquired if the slaves had eaten. His wife replied that they had not on which he said, "Go and feed the slaves first. It is a heinous sin for a person to be unmindful to then eating requirements of his slaves."

He would never scold his slaves nor would never hit them. If he ever said anything to them in anger then to compensate for it, he would set the slave free.

Hadhrat Saalim ↦ reports that Hadhrat Abdullaah bin Umar ؓ never cursed any of his slaves except on one occasion he came

close to doing so. The initial letters came out of his mouth, "الع", when he stopped and said, "I was about to say something that I should not be saying." He once struck a slave lightly in anger and felt so remorseful over his action that he set the slave free."[1]

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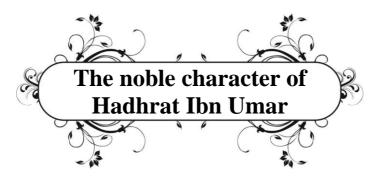
[1] 'Muslim'

The noble character of Hadhrat Ibn Umar

Another manner in which one shows equality to others is through humility and humbleness. As long as this quality does not enter a person he will never treat everyone equally. This quality was present in Hadhrat Abdullaah bin Umar ↔ in a manner of perfection. To be pleased with the others praising you is the first sign of pride and haughtiness. Hadhrat Abdullaah bin Umar ↔ detested being praised. Once a person was praising him and Hadhrat Abdullaah bin Umar ↔ through a handful of sand towards him and he said, "Rasulullaah ↔ said, "Throw sand into the mouth of those who praise you."

He was content with being regarded as a common person. Once a person said to him, "You are Sibth (which literally means tribe, which he said referring to the lofty position of Hadhrat Abdullaah bin Umar ↔) and you are Wasth (fair and just)." Hadhrat Abdullaah bin Umar ↔replied, "Subhanallaah! The Bani Israa'eel were a tribe and the entire Ummat of Rasulullaah is Wasth. I am a common person of Mudhir and if any person elevates me beyond this then he has spoken a lie."

He would make Salaam with every single person, with no distinction. Hadhrat Tufail bin Ka'ab ↦ who would accompany

Hadhrat Abdullaah bin Umar ؓ to the marketplace daily says, "Hadhrat Abdullaah bin Umar ؓ would greet every trader, poor person and beggar that he would see. When I asked him why he goes to the marketplace when he does not purchase or sell anything nor sit anywhere, he replied that he only goes to greet people."

If he forget to greet anyone then he would turn back to greet that person. A major aspect of humility is to tolerance. Hadhrat Abdullaah bin Umar ؓ would tolerate the nasty and snide comments that he would hear others saying about him. On one occasion a person began to swear and curse him and his lineage but he only replied, "My brother and I come from a noble ancestry" and then remained silent.[1]

g5G

[1] 'Al-Isaabah'

People's love for Hadhrat Ibn Umar

The result of his humility and noble character was that people had a great affinity for him. Hadhrat Mujaahid ↦ narrates that he once accompanied Hadhrat Abdullaah bin Umar ↔ and every person they passed greeted him. Hadhrat Abdullaah bin Umar ↔ then said to him, "People love me so much that if a person could purchase love with all the gold and silver then too it would not equal the love they have for me."[1]

g5G

[1] 'Tabqaat Ibn Sa'ad'

Invitation to the people of Madinah

Hadhrat Abdullaah bin Umar ↔ would go to great pains to invite people for meals but still it would be without any protocol. Hadhrat Naafi ↦ narrates that once a camel was slaughtered in the home of Hadhrat Abdullaah bin Umar ↔his home and he instructed me to invite the people of Madinah.I replied, "What kind of an invitation is this, there is not even any bread." Hadhrat Abdullaah bin Umar ↔ replied, "The meat which Allaah has granted is present, there is gravy as well; whoever desires will eat and whoever does not will not eat."[1]

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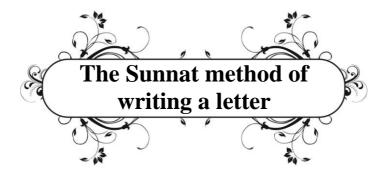
[1] 'Siyarus Sahabah''

The Sunnat method of writing a letter

The manner in which Rasulullaah would write a letter was that he would write his own name and thereafter the name of the person it was being sent to but the Khulafaa of the Banu Umayyaah changed this and insisted that the name of the Khalifah be written first (when one writes a letter to the Khalifah). Hadhrat Abdullaah bin Umar did not accept this new practice and when writing the letter to the Khalifah in which he pledged his allegiance wrote, "From Abdullaah bin Umar to Abdul Malik bin Marwaan". The courtiers objected to this but Abdul Malik bin Marwaan replied, "One should be gratefulfor that from one like Abu Abdur Rahmaan."[1]

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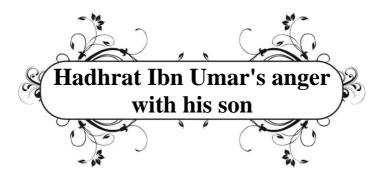
[1] ibid

Hadhrat Ibn Umar's anger with his son

Hadhrat Abdullaah bin Umar once narrated the Hadeeth, "Do not prevent the women from going to the Masjid."

His son (whose name was Bilaal bin Abdullaah) replied, "We cannot permit our wives." Hadhrat Abdullaah bin Umar was angered by the audacity of his son and after scolding him severely said, "I narrated what Rasulullaah said and you say you cannot give permission." Hadhrat Abdullaah bin Umar never spoke to his son again after that.[1]

One learns from this actions of Hadhrat Abdullaah bin Umar that if a person severs ties with another for Shar'ie reasons and to safeguard the laws of Deen then it is permissible and will not fall under the admonishment of Rasulullaah ,

"It is not permissible for a Muslims to sever ties with a Muslim for more than three days."[2]

If a person severs ties for worldly and trivial reasons than it is not permissible.

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[1] 'Muslim', 'Abu Dawood', 'Ibn Maajah'
[2] 'Tirmidhi'

The Sahabah had different opinions regarding whether women should be allowed to come the Masjid or not. A few of the Sahabah permitted it based upon the above mentioned narration of Rasulullaah but many of the senior Sahabah were of the opinion that they should not come to the Masjid the mischief had increased. Hadhrat Aisha herself mentioned, "If Rasulullaah were to have seen the mischief of this age then he would most definitely forbade women from coming to the Masjid." even though Hadhrat Aisha said this not long after the demise of Rasulullaah .

The incident of Hadhrat Aatikah is well-known, who was first married to Hadhrat Umar . Hadhrat Umar disliked her going to the Masjid and someone mentioned to her that Hadhrat Umar was not pleased with her action, to which he replied, "If he is unhappy then he should prohibit me from doing so."

After Hadhrat Umar passed away, she married Hadhrat Zubair who also disliked her going to the Masjid but did not have the courage to prohibit her form going to the Masjid on account of the above mentioned Hadeeth of Rasulullaah . One day when she was going for Isha Salaah, Hadhrat Zubair hid himself in the path she would normally take. When she passed him, he held her which was permissible for him as her husband but she could not recognize him in the dark. After this she stopped going to the Masjid. When Hadhrat Zubair asked her why she no longer went to perform her Salaah in the Masjid she replied, "Times have changed."

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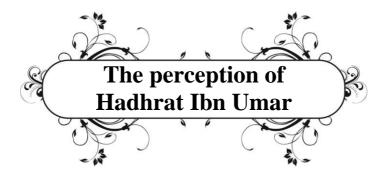
The perception of Hadhrat Ibn Umar

On one occasion a person asked Hadhrat Abdullaah bin Umar, "The Salaah of a resident is mentioned in the Quraan as well as Salaah in times of fear but the Salaah of a traveller (Musaafir) is not mentioned."

Hadhrat Abdullaah bin Umar replied, "My brother! Allaah Ta'ala sent Rasulullaah as a Nabi when we were ignorant and did not know anything, therefore whatever we saw Rasulullaah doing we did as well."

Hadhrat Abdullaah bin Umar meant that it is not necessary for everything to be explicitly mentioned in the Quraan, and the practice of Rasulullaah will suffice.[1]

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[1] 'Fadhaail A'amaal'

The daily practice of Hadhrat Ibn Umar

Everydayafter the Fajr Salaah until the time for Chaasht Salaah, Hadhrat Abdullaah bin Umar would conduct a discourse, wherein he would face the Qiblah and narrate the Ahaadeeth of Rasulullaah. His servant and student, Hadhrat Naafi narrates,

"Hadhrat Ibn Umar would sit in the Masjid until the time of Chaasht and after performing Chaasht Salaah would leave the Masjid and take care of his necessities in the market. He would then return home, first proceeding to the Masjid where he would perform two Ra
kaats of Salaah and thereafter enter his home."

Hadhrat Naafi then placed his right leg over his left saying that this was the manner in which he usually sat.[1]

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[1] 'Khairul Quroon kie Darsgah meh'

Reformation of his students

Muhammed bin Ibraheem Taimi ↦ relates that he would remain constantly in the Masjid during his youth and would perform Salaah near the entrance from which the family of Hadhrat Umar ↔ would enter. He noticed Hadhrat Abdullaah bin Umar ↔ would enter the Masjid after sunset and perform twelve Raqaats of Salaah and thereafter remain seated. One day he asked him about this and Hadhrat Abdullaah bin Umar ↔ enquired, "Who are you?" He then related his ancestry on which Hadhrat Abdullaah bin Umar ↔ said, "Your Paternal grandfather was amongst those who migrated to Abyssinia." When those present in the gathering heard this they began praising him and Hadhrat Abdullaah bin Umar ↔ admonished them.[1]

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[1] 'Khairul Quroon kie Darsgah meh'

Reliance upon Hadhrat Abdullaah bin Mas'ood

Hadhrat Abu Raafi, the slave of Rasulullaah, relates that he mentioned the following Hadeeth before Hadhrat Abdullaah bin Umar, "There has been no Nabi except that he had Hawaariyeen (disciples) who adhered to his guidance."

This Hadeeth was unknown to Hadhrat Abdullaah bin Umar and he expressed his lack of knowledge thereof. When Hadhrat Abdullaah bin Mas'ood arrived in Qanaa'h, Hadhrat Abdullaah bin Umar took him along to Hadhrat Abdullaah bin Mas'ood and asked him to relate the Hadeeth. Hadhrat Abdullaah bin Mas'ood corroborated this and then only was Hadhrat Abdullaah bin Umar satisfied.[1]

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[1] ibid

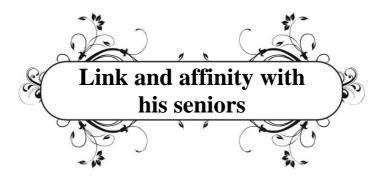
A virtue of the people of Yemen

Qaasim bin Mukhaimir reports that he came into the gathering of Hadhrat Abdullaah bin Umar and greeted him. Hadhrat Abdullaah bin Umar was extremely pleased to see him and seated him alongside him. He then recited the following verse,

"O you who have Imaan! Whoever among you turns away from his religion *(forsakes Islaam), then (Allaah has no need for such people because)* Allaah can soon bring *(Create)* another nation whom he loves and who love Him; who will be kind towards the Mu'mineen."(Surah Maa'idah: 54)

He then placed his hands upon him and said, "That nation who will replace the renegades will be from you people of Yemen," He repeated this a number of times.[1]

[1] ibid

Link and affinity with his seniors

Hadhrat Sa'eed bin Musayab↦ reports that Hadhrat Abdullaah bin Umar↔ once asked him, "Do you know why I named my son Saalim?" When he replied that he did not know and Hadhrat Abdullaah bin Umar↔ answered, "I named him after Saalim↔, the freed slave of Hadhrat Abu Hudhaifah↔.

He then asked, "Do you know why I named my other son Waaqid?" When he replied that he did not know and Hadhrat Abdullaah bin Umar↔ answered, "I named him after Waaqid bin Abdullaah↔."

He then asked, "Do you know why I named my son Abdullaah?" When he replied that he did not know and Hadhrat Abdullaah bin Umar↔ answered, "I named him after Hadhrat Abdullaah bin Ruwaahah↔."[1]

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[1] 'Khairul Quroon kie Darsgah meh'

The robe of Hadhrat Umar

Hadhrat Abdullaah bin Umar narrates that Hadhrat Umar once wore a new robe and instructed him to fetch a knife. When he returned with the knife **Hadhrat Umar said, "Pull my sleeves down and cut whatever goes beyond by finger tips."** Hadhrat Abdullaah bin Umar used the knife to cut the extra cloth, and the sleeves were left uneven. He said, "O my father! If you permit me I will ask for a scissor and even the sleeves out." Hadhrat Umar replied, "No my son! Leave it as it is! I have seen Rasulullaah wearing a robe like this." The robe remained like this and Hadhrat Umar wore it until it was completely worn out. Hadhrat Abdullaah bin Umar narrates that he had seen its threads coming apart near his feet in many occasions.[1]

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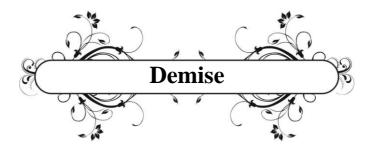
[1] 'Hilyatul Auliyaa'

Demise

In the seventy-fourth year after Hijrah, when Hadhrat Abdullaah bin Umar ↔ was performing Hajj he was stabbed with a poisoned dagger in his leg during Tawaaf. The poison spread quickly through his body and this was the cause of his death.

Historians are of the opinion that this was not coincidental but rather he was stabbed on the instruction of Hajjaaj bin Yusuf. However there is a difference of opinion in this regard.

It is reported in 'Mustadrak Haakim' that when Hajjaaj bin Yusuf launched catapults on the Ka'abah and martyred Hadhrat Abdullaah bin Zubair ↔, Hadhrat Abdullaah bin Umar ↔ protested against this and chastised Hajjaaj severely. **This angered Hajjaaj and it was on his instruction that the Syrians stabbed him.**

Hafiz Ibn Hajar Askalaani ↦ has written that Abdul Malik bin Marwaan had instructed Hajjaaj not to oppose Hadhrat Abdullaah bin Umar ↦ which he found difficult to bear but could not oppose at the same time. This is why he adopted a third course of action and that was to have Hadhrat Ibn Umar ↦ stabbed.

The narration in 'Tabqaat Ibn Sa'ad' is as follows',

"Hajjaaj bin Yusuf was once delivering a Khutbah in which he was falsely accusing Hadhrat Abdullaah bin Zubair ↦ of altering the Quraan (Allaah forbid) when Hadhrat Abdullaah bin Umar ↔ refuted this and said, "You speak a lie, neither does Hadhrat Ibn Zubair ↔ have the ability to do so nor do you have the capability to." This admonishment in a public gathering angered Hajjaaj greatly but could not harm Hadhrat Ibn Umar ↔ openly, which is why he resorted to covert methods."

'Ibn Khalkaan' and 'Usdul Ghaabah' have reported other narrations in this regard. One of which is that Hajjaaj was one day delivering a Khutbah which he lengthened until the time for Asr Salaah was almost over. Hadhrat Abdullaah bin Umar called out, "The sun cannot wait for you." Hajjaaj bin Yusuf replied, "I will remove the eyes from your head." Hadhrat Ibn Umar retorted, "That is not farfetched from your imprudence."

In another narration it is reported that Abdul Malik bin Marwaan instructed Hajjaaj bin Yusuf to follow Hadhrat Abdullaah bin Umar ↔ in performing the rites of Hajj and Hadhrat Abdullaah bin Umar ↔ would proceed without waiting for Hajjaaj. Hajjaaj could not tolerate this but was bound by the order of Abdul Malik bin Marwaan so he had Hadhrat Abdullaah bin Umar↔ killed.[1]

Even though these narrations differ they do not contradict each other and cannot be deemed as incorrect. It is possible that these incidents all took place consecutively after each other and

[1] 'Ibn Khalqaan', 'Usdul Ghaabah'

Hajjaaj controlled himself initially until he saw that he cannot control Hadhrat Abdullaah bin Umar or bring him on to his level, after which he decided to remove him from the equation. However he was not able to do this openly which is why he instructed one of his men to stab him with a poisoned dagger during Hajj, when the crowds are huge and the perpetrator will be able to get away easily. This is what was decreed to occur and exactly what transpired.

When Hadhrat Abdullaah bin Umar's condition took a turn for the worst, Hajjaaj bin Yusuf came to see him and said, "If only I knew who had done this, I would sever his head. **Hadhrat Abdullaah bin Umar replied, "You have done all this yet you say you wish to kill the perpetrator. If you would not have granted permission to bring weapons into the Haram then this would never have occurred."** Hajjaaj remained silent on hearing this.[1]

Hadhrat Abdullaah bin Umar desired greatly to pass away in Madinah and when his condition deteriorated he supplicated, "O Allaah! Do not give me death in Makkah." He made a bequest to his son, Saalim, that if he passes away in Makkah then he should be buried outside the boundary of the Haram because deems it unfortunate to be buried in the same city from which he migrated. A few days later after this he passed away and this radiant light of knowledge and nobility set forever.

After his demise, people intended to fulfil his bequest and bury him outside the Haram but Hajjaaj intervened and after performing the Salaatul Janaazah had Hadhrat Abdullaah bin Umar buried in the graveyard of the Muhaajireen.[2]

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[1] 'Mustadrak Haakim'
[2] 'Siyarus Sahabah'

Muhammed Uwais Saror
12 Rabiul Awwal 1428 A.H
21 April 2007

Translation edited by
A.H.Elias (Mufti)
May Allaah be with him.
26th Shawaal 1433
12th September 2012

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13	Al-Isaabah	Hafiz Ibn Hajar Askalaani
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21	Siyarus Sahabah	Moulana Shah Mu'eenudeen Nadwi
22	Khairul Quroon kie Darsghah meh	Qaadhi Athhar Mubaarakpuri

About the book

The book before you is a selection of a hundred stories regarding the devout and knowledgeable Sahabi, Hadhrat Abdullaah bin Umar ,who was known to be the most zealous of all the Sahabah in abiding to the Sunnat of Rasulullaah .

It will infuse within the reader an ardent desire to follow in his footsteps and in so doing become a true follower and disciple of Rasulullaah , which will inevitably lead one to the gates of eternal success.

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